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OCTOBER 1953

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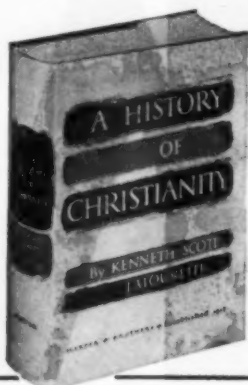
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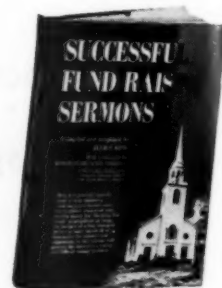
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# MISSIONS

*An International Baptist Magazine*

Vol. 151 No. 8  
OCTOBER, 1953

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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## The Cover

Moving day comes to 28 million Americans every year. They are moving from the cities into the suburbs, into the cities themselves, and from everywhere to the areas of industrial development. This migration has raised serious problems for over 700,000 American Baptists who are today without a church. But we must not get ahead of our story! For other interesting details, read the excellent articles in this issue. Photograph by Ewing Gallo-way, New York.

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# "ONE IN REMEMBRANCE"

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## WORLD COMMUNION SUNDAY



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**WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY**

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## Who's Who IN THIS ISSUE

H. L. CALDWELL is executive secretary of the Washington Baptist State Convention.

PAUL C. CARTER is director of public relations for the Board of Education of the American Baptist Convention.

EDWARD CATLOS is field representative of The American Baptist Home Mission Society.

EDWARD E. CHIPMAN is field director of The American Baptist Home Mission Society.

WINFIELD EDSON is president of the American Baptist Convention and pastor of the First Baptist Church, Long Beach, Calif.

ALBERT GERNENZ is associate executive secretary of the North Dakota Baptist Convention.

FLOYD E. HOUSE is pastor of the First Baptist Church, Pueblo, Colo.

WILLIAM F. KEUCHER is executive secretary of the Kansas Baptist Convention.

CHRIS E. LAWSON, formerly executive secretary of the Buffalo Baptist Association, recently became executive secretary of the Rhode Island Baptist Convention.

HENRY MITCHELL is director of church extension for the Northern California Baptist Convention.

CECIL G. OSBORNE is pastor of the First Baptist Church, Burlingame, Calif.

H. P. SPILLER is pastor of the Baptist Church at Mentone, Calif.

LINCOLN B. WADSWORTH is a secretary of The American Baptist Home Mission Society.

SARA LOUISE WALKER is church-extension missionary of the Women's American Baptist Home Mission Society.



## The Real Voice of America

By CHARLES A. WELLS

**A**UTHORITATIVE REPORTS are abundant from over the world that the Voice of America, never too persuasive or forceful, has been rendered almost entirely impotent as a result of the blundering behavior of its political reformers at home. Cures that required skilled surgery have been performed with a meat-axe under the guise of "good Americanism." This situation lays bare the fact that the only real, enduring Voice of America is that which reflects the kind of people we are. This voice is sounding constantly through the things we do and say, which in turn are reflected in all the channels of our national life. Throngs of Americans abroad every year, other large numbers of foreign visitors here, the great stream of American literature, books, and movies that go over the world in the natural flow of life and trade—these are the things that tell the world what we really are. The picture we create is good or bad according to the choices we make this day.

## OCTOBER QUIZ COLUMN

*Note:—Questions are taken from all pages and occasionally from advertisements.*

1. Slowly but surely, what walls are breaking down?
  2. Who was trained as a pastor and went into the building-contracting profession?
  3. Who has an uncanny way of finding Baptists?
  4. We have come to another mountain called what?
  5. Something more is required of us. What?
  6. Who was Mr. Chester Adams?
  7. What becomes part of our world relief program?
  8. Who is pastor of the First Baptist Church, Long Beach, Calif.?
  9. Who gave generously of his time?
- Note that this contest began with the June issue, 1953, is completed with the issue of May, 1954, and is open only to subscribers.*
10. What forces are at work in the churches?
  11. What has been rendered almost entirely impotent?
  12. What does it cost to maintain the seminary for a year?
  13. Who is building free a three-bedroom house, and for what?
  14. How many American Baptists are today without a church?
  15. Who put that new church in Mentone?
  16. What dates back to December, 1930?
  17. Who is Edith Tiller Ostegee?
  18. Who said: "I gotta do my share"?

### Rules for 1953-1954

FOR correct answers to every question (180 questions) in all issues, June to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

*All answers must be mailed by May 31, 1954, to receive credit.*

## Newsbriefs

### G. Pitt Beers Area Chairman

G. Pitt Beers, former executive secretary of The American Baptist Home Mission Society, will serve as chairman of Area A of the Churches for New Frontiers campaign. Area A is comprised of Connecticut, Maine, Massachusetts, New Hampshire, New Jersey, New York, Rhode Island, and Vermont. Campaign headquarters for Area A are located at 100 Fifth Ave., New York, N. Y.

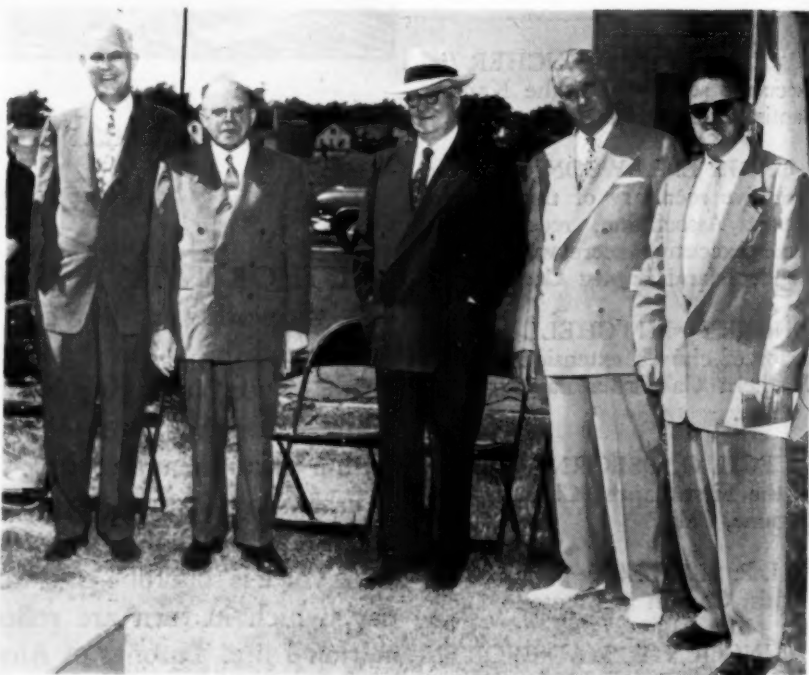
### Baptists Attend European Conference

American Baptist delegates to the conference on the church and rural life, at Bossey, Switzerland, August 24-28, included Dr. and Mrs. Mark Rich, of Missouri; Dr. and Mrs. Don Pielstick, of New York; Robert Freerichs, of Wisconsin; and Clayton Pepper, of

Ohio. The conference, held at the Ecumenical Institute, was sponsored jointly by the National Council of the Churches of Christ in the U. S. A., and the World Council of Churches. It was preceded by a traveling seminar led by Mark Rich. The seminar group visited and interviewed rural church leaders and government officials in several European countries.

### Hospital Ministry to Motherless Children

Gladys H. Downs, missionary in Tura, Assam, writes: "A white-whiskered, thinning white-haired man stood with tears in his eyes holding a tiny twelve-hour-old baby girl in his arms. His wife had died during the night, leaving this baby. He had only two small children at home and no one to look after the baby, and so he had brought her to us, not knowing how else to keep her alive. He promised to pay part of the baby's support, and put her into the arms of one of our partly trained nurses. Another came, and said, 'When my



Baptist leaders at ground-breaking for Immanuel Baptist Church, Kenosha, Wis.: Martin Leuschner, promotional secretary, North American Baptist General Conference; Jacob Meister, president, Union of German-speaking Baptist Churches of Europe; F. Townley Lord, president, Baptist World Alliance; Frank A. Nelson, president, Wisconsin Baptist Convention; Charles J. Anderson, pastor

wife died they told me to throw the baby into the jungle. I heard that you took such babies to keep until they could walk. According to the Garo law this baby is no longer mine, but belongs to the brothers of my wife.' These are but two of the many instances which show how our ever-growing motherless baby department at Tura Mission Hospital provides opportunities we would never have otherwise. In our twenty-six years we have had 353 such babies brought to us. We

### Missions

#### Magazine Sunday

**SUNDAY, October 11, is MISSIONS Magazine Sunday in the American Baptist Convention. It is the one time in the year when pastors, club managers, and subscribers are requested to do something special toward increasing the magazine's circulation. Inasmuch as October is Protestant Church Press Month, a similar emphasis will be made by many of the other 120 member publications of the Associated Church Press. Let every reader of MISSIONS help to make this observance an important one by sending gift subscriptions, by asking friends to subscribe, and by helping in other ways which pastors and club managers may suggest. (See special, limited offer on page 61.)**

now have twenty-six babies ranging from one day to a 'walker,' who goes back to his father in two days. Every one of these babies would surely have died."

#### Evangelism Begins At the Grass Roots

Velma Moore, worker in the Winning the Children for Christ program, reports that during a recent visit in Reedsport, Ore., calls were being made to invite children to the Bible story hour. In one home, the visitor discovered a family of mixed religious background. The mother had been reared as a Catholic. The father, a Protestant,

## HOMECOMING AT FRANKLIN COLLEGE



October, the month of falling leaves, brilliant colors, and the pungent smoke of burning fires, finds the students and faculty of Franklin College preparing for the greatest alumni event of the season—Homecoming.

Saturday, October 17, is the date. Events begin on Friday afternoon with a clean-up of the campus. Students, faculty, and administration join in the leaf-rake of the entire campus, led by the president, Dr. Harold W. Richardson, as shown above. Cider and doughnuts are served by the alumni association, and the "job" is a happy event for all. Friday evening the students have an old-fashioned torchlight parade to the athletic field, where in the flickering light of giant bonfires they yell and sing for their football team. Then they snakedance to the Student Center for an all-campus mixer.

The big day gets under way with the traditional Tug of War across the creek, between the Freshman and Sophomores. Fraternities feverishly put the finishing touches on their house decorations, and the women's organizations complete their floats for the parade. By noon the campus is crowded with returning alumni and friends. In the afternoon, the parade, led by the band and the Homecoming Queen, rolls through the streets of the town—a kaleidoscope of youth, beauty, noise, and color.

Then comes the big event of the day, the football game, with the stands full to overflowing, and the team giving its all to win this important game. At halftime, the Queen and her court are introduced, and the Queen is officially crowned by the alumni president.

After the big game, comes time for reminiscing. Fraternities, sororities, and campus are filled with groups renewing old friendships and beginning new ones.

Are you missing out on college life? If so, write today for a catalog and application blank to the Office of Admissions.

## FRANKLIN COLLEGE

### FRANKLIN INDIANA

October, 1953

had started instruction to become a Catholic at the time of his marriage, but refused because of conscience to complete the study. The mother explained to the visitor that she wanted her three boys to be baptized. When the visitor explained that American Baptist churches do not baptize small children, but instead dedicate them to the Lord, the father was impressed. He made his decision to be baptized and to unite with an American

Baptist church. The mother also plans to be baptized, and the three small boys have already been dedicated to the Lord.

### Bible in Korean Tongue Being Widely Distributed

In 1952, the Korean Bible Society distributed over eleven thousand copies of the Scriptures through the Army chaplains of the South Korean Army. Some thirty-one thousand more copies were circulated

among prisoners by the sixteen chaplains serving in the prisons, and one hundred and fifty thousand copies of a pocket New Testament were given to the American Army chaplains for North Korean prisoners of war. The Korean language, formerly despised by the educated who would speak and write Chinese only, was popularized first in the nineteenth century by missionaries who published the Scriptures in the Korean tongue, the script and spelling of which were later officially simplified. The decision to print the Bible in this new script, now called Hankul, was made in 1948, and has been the chief preoccupation of Rev. Young Bin Im. The revision was completed in 1950, but the work had to be stopped because of the war. Mr. Im saved the manuscript by sending it secretly out of Seoul (his wife carried it away in a jar on her head). Mr. Im returned to Pusan in 1952 and started resolutely to print the Bible again, using paper and binding material sent him by the American Bible Society.

## MISSIONS IS CENTRAL AT CENTRAL

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### Fall Foreign-Policy Seminar

The annual fall foreign-policy seminar, sponsored by the Council on Christian Social Progress, will be held October 21-23 in New York City. Mrs. Vera Micheles Dean, of the Foreign Policy Association, will bring the keynote address at the opening session on October 21. One full day will be spent at the United Nations, where the General Assembly will be in session. Some of the sessions of the seminar, according to Mrs. George B. Martin, American Baptist accredited United Nations observer, will be held in the new Carnegie International Peace Centre, adjacent to the United Nations. Anyone interested in this seminar may write to Donald B. Cloward, Council on Christian Social Progress, 152 Madison Ave., New York 16, N. Y.

### Werner G. Keucher Is New President of B.M.T.S.

The board of directors of the Baptist Missionary Training School and the board of managers of the Woman's American Baptist Home Mission Society announce the ap-

pointment of Werner G. Keucher as president of the Baptist Missionary Training School, Chicago. Mr. Keucher, who assumed his new duties on Sept. 1, succeeds Robert H. Beaven, who recently resigned for further study after ten years of outstanding leadership. President Keucher served as pastor of the



Werner G. Keucher

First Baptist Church, Shelton, Conn., for six years. He is a graduate of Franklin College and of The Eastern Baptist Theological Seminary. He holds an S.T.M. degree from Yale, and has done graduate work at the Divinity School of the University of Chicago. He was a director of the Connecticut Council of Churches and a member of the committee on missionary cooperation of the Connecticut Baptist Convention.

#### United Nations Week And American Baptists

United Nations Week, October 18-24, will be observed in many American Baptist churches. October 24, United Nations Day, will mark the eighth birthday of this world organization. Suggestions for church observances and literature for study and discussion are available from the Council on Christian Social Progress, 152 Madison Ave., New York 16, N. Y.

#### Special-Interest Missionaries Appointed

The National Council of American Baptist Women has assigned sixty-two wives of appointees of

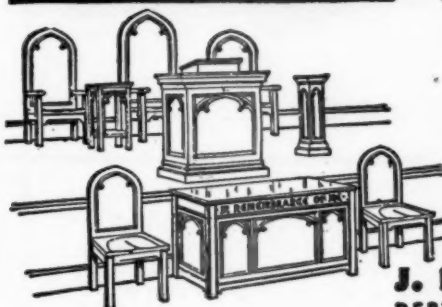
The American Baptist Home Mission Society as special-interest missionaries to the various state women's groups.

#### Hallowe'en and Hungry Children

Parents who deplore Hallowe'en activities of children, running the

gamut from relatively harmless pranks to vandalism, are applauding the "Trick or Treat" program sponsored by the United States Committee for United Nations International Children's Emergency Fund. This project was approved by the American Baptist Convention at Denver. The children will

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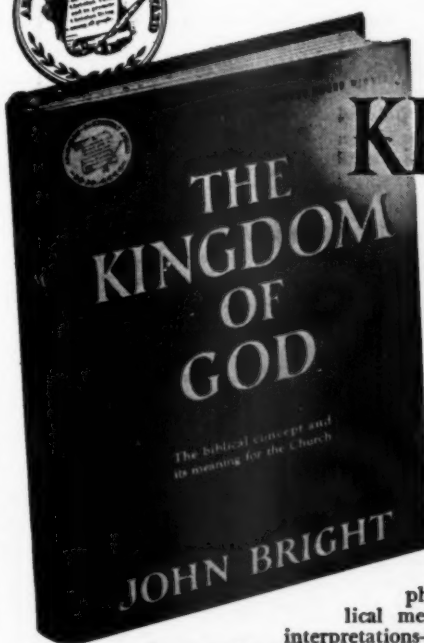
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## Burmese Doctor and Six Others Baptized

"It is always thrilling and encouraging," writes Missionary Ray Beaver, of Rangoon, Burma, "to see signs of progress being made in the witness for Christ here. Recently the new outdoor baptistery was the scene of great rejoicing, when seven people received the ordinance of baptism. One of the young men, who was baptized, was a living proof of the saving power of God. He had lain dying in a hospital as a result of heavy drinking. The doctors said that he would die. At that time some of the Pwo Karen Bible School students began to visit him and to pray for him. Soon after, not only was he healed of his terrible illness, but he had become a new person in Christ. Yes, Christ is at work here, too."

## New Bible Institute At Kikongo, Africa

Annis H. Ford, missionary under appointment by the Woman's American Baptist Foreign Mission Society, recently started her new work at Kikongo, Belgian Congo. She reports: "When I spent part of a summer at Kikongo in 1948, the Bible Institute was a project of the future, a longed-for necessity to the growth of the Congo church. Now it is a reality, young and growing under the guidance of Louis and Susie Brown. They have actually had to build the school, as well as plan all the courses and teach them. And Louis is remembering his promise to the Kikongo Christians, that if they would provide the raw materials—sand, rocks, and wood—he would supervise the construction of the station church."

# Letters . . .

## TO THE EDITOR

### TO THE EDITOR:

What a blessing *MISSIONS* is to me! A friend has shared it with me, but I want to have it mailed to me now. I have been elected vice-president for missions, and this uplifting magazine is so helpful in my work that I consider it a "must." Enclosed is my \$2.00 for a year's subscription. Keep up the good work!

MRS. THOMAS J. JOHNSON  
Huntington Beach, Calif.

### TO THE EDITOR:

I thought that you might be interested in this little story: Mrs. Adra Montague, one of our Sunday school teachers, has been having trouble with her eyesight. She remarked one day that she had been unable to "catch up" on her reading, especially in *MISSIONS* magazine. So the members of her Sunday school class voted to become the eyes of their teacher. Each week one of the members is spending an afternoon with her and helping to "catch up." Members of the class who have never become acquainted with *MISSIONS* before, are now reading it appreciatively, and thus their minds are being challenged with the missionary task. We believe that this is going to be a good and worthy project for the class, for the teacher, for our church, and for our worldwide missionary task.

RICHARD A. UZZEL  
Orosi, Calif.

### TO THE EDITOR:

I have greatly enjoyed most of Dr. Lipphard's articles under the heading "As I See It," but I will have to admit that I was greatly grieved over a part of his article in the June number, about Sitting Bull. Among other things he says: "Sitting Bull was responsible for many Indian wars, for the deaths of many Americans, and for the horrible massacre that is memorialized in 'Custer's Last Stand.'" As I see it, this is all wrong. I wonder who

was responsible for the Indian wars. Wasn't it the white people, with all their broken treaties with the Indians? And when the Indians would try to make the whites toe the mark, they would just make a new treaty. Sitting Bull never made a treaty with the whites, and I don't blame him a bit. When William Penn treated the Indians honestly, he had no trouble with them. Neither would we if we had done

the same. Then Dr. Lipphard calls the Custer battle in Montana a "horrible massacre." If I know the meaning of words, that was not a "horrible massacre"—it was a battle. Custer went there with his men expecting to fight, and he got it. To believe the way Dr. Lipphard does is to go back to what people believed fifty years ago.

CHARLES F. BROWN  
Darrington, Wash.

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## For Christian

### PASTORAL CARE

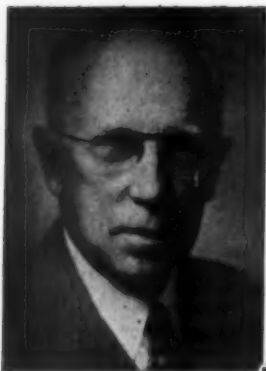
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## Insight and Perspective



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## As I See It

By WILLIAM B. LIPPARD

**I**N MY DECK CHAIR on the *S. S. Queen Elizabeth* this past summer, I read a book<sup>1</sup>, *Communism and the Conscience of the West*, by Bishop Fulton J. Sheen. Many Baptists may have seen and heard him on their television sets.

In this book the bishop declares that communism has grown out of the evils and shortcomings of our own Western civilization. He is little concerned about communist politics or economics. He says that the Christian church must be as much opposed to monopolistic capitalism as to communism. The World Council of Churches was severely criticized for having expressed similar judgment at its first assembly at Amsterdam in August, 1948. Regarding the wave of hysterical hatred against everything communistic or leftist that has swept across the United States, the bishop is likewise outspoken. He looks upon Communists as potential children of God, and so must be loved as sick children are loved. *How many Americans still believe and practice that Christian doctrine?*

I wonder why this book was not burned in last summer's silly orgy of book-burning. I wonder also why Senator McCarthy has not summoned this Roman Catholic bishop for investigation before his committee. If some Protestant bishop or minister had said these things from his pulpit or in a published book or article, your guess is as good as mine as to what would have happened to him.

One paragraph in this book merits universal publicity. Bishop

Sheen confesses that modern Christians have truth but no zeal; whereas Communists have zeal but no truth; they have heat but no light; we have light but no heat; Communists have passion but no ideals; Christians have ideals but no passion. Here is the real answer to communism. Unless the Christians of the world, especially of the United States, embark on a vastly greater and more zealous endeavor to make known the unsearchable riches in Christ, and to make available to all the abundant life for which he came and lived and died, our American stockpiles of atomic bombs, our vast military preparedness, our investigating committees, book-burnings, smear techniques, character assassinations, and what have you—none of these will avail against the menacing global spread of communism.

Another step toward the eventual and inevitable removal of all race discrimination in the United States took place when the board of trustees of the University of the South, Sewanee, Tenn., by vote of 78 to 6, decided to admit Negro students to its School of Theology. The new policy went into effect last month. The university is owned by twenty-two Protestant Episcopal dioceses in thirteen Southern states. One year ago the trustees had voted to continue the race-discrimination policy. Whereupon eight professors resigned and Dean James A. Pike, of New York's Cathedral of St. John the Divine, canceled his appointment to preach the baccalaureate sermon. He also declined the university's offer of the honorary degree of Doctor of Divinity. In declining it he wrote, "I could

not in conscience receive a doctorate in the white divinity [italics mine] which the university is apparently prepared to offer."

What effect the eight faculty resignations and Dean Pike's declination had on the trustees' decision a year later, must be left to conjecture. Doubtless a growing realization that for the Christian there can be no inequality because of the color of the human skin was also a factor. Slowly but surely the walls of race prejudice are breaking down, and race discrimination is moving toward its final exit from the American scene.

Three months have passed since Julius and Ethel Rosenberg, convicted as spies, died in Sing Sing's electric chair. By this time that tragic episode in American criminal history has almost been forgotten. What cannot and should not be forgotten is a report in *The Nation*, June 27, 1953, that when the execution of the Rosenbergs was announced in the House of Representatives, *there was applause*, and one Congressman interrupted the debate on foreign aid and exclaimed, "Praise God from whom all blessings flow!"

Early last June, at my forty-fifth Yale class reunion, I was amazed to find otherwise calm and sane men, forty-five years out of college, vehemently and almost hysterically demanding the immediate execution of the Rosenbergs, against my argument that in the best national interests of the United States their sentence should have been life imprisonment. Whatever secrets they might later have revealed have now died with them.

Surely we have fallen upon sorry days in this lovely land of America that has long taken pride in its humanitarianism, when the taking of a human life, whatever may be the legal or moral justification for taking it, is hysterically demanded and is greeted in Congress with applause and the Doxology. How much progress has humanity really made since the days of the French Revolution in Paris, when mobs in the Palace de la Concorde howled with fiendish glee every time the swiftly falling axe of the guillotine chopped off a head?

<sup>1</sup> *Communism and the Conscience of the West*. By Fulton J. Sheen. Garden City Books. 247 pages. \$1.25.

October, 1953

## EDITORIALS

**P**ROUDLY we present in this issue a sixteen-page section devoted to the objectives of Churches for New Frontiers, the challenging name of the church-extension campaign authorized at Denver last May. The financial goal of this campaign is \$8,350,000, which, though a sizable sum, is only a drop in the bucket in comparison with the needs. As the informative and inspiring articles in these pages clearly reveal, American Baptists have the opportunity of a lifetime on the new frontiers of American life, and with the opportunity comes a grave responsibility. So now is the time for decisive, purposeful action. Many of our churches will get started on the campaign early next month; others will wait till January. Whatever the time, the important thing is to participate in the campaign, with a faith that sees beyond our new frontiers.

### World Fellowship Offering Scheduled for October 4

**I**S THERE a calendar in the house? If so, get a red pencil and put a circle around Sunday, October 4. For, in American Baptist life, that is an important date. It is the time when our churches from coast to coast will participate in the World Fellowship Offering. As announced in these columns last month, the bulk of the offering this year goes to our work in the Philippines. The \$400,000 goal is an integral part of our Unified Budget, not over and above the Unified Budget goal. Inasmuch as the offering comes within a few weeks of the tenth anniversary of the martyrdom of eleven American Baptist missionaries at Hopevale, on the island of Panay, December 19, 1943, the response should be spontaneous and adequate. If you failed to read May A. Coggins' excellent article, "Time to Advance in the Philippines," in our September issue, then by all means read it now. No-

where in the world today can American Baptists, or any other religious body, safely assume that time for missionary work is unlimited. What our opportunities will be ten years from now, what doors may be open or closed, nobody knows or foresees. We know only the present; we must look in faith to the future. And we must act in the present in order to help shape the future. So, as Miss Coggins declares at the end of her article, "Now is the time for advance! Today is the day of opportunity in the Philippines."

### Churchmen's Week Is October 11-18

**N**OW IN ITS second year, Churchmen's Week, in which the American Council of American Baptist Men will have a vital part, is scheduled for October 11-18. The week brings together three important events: Men and Missions Sunday, October 11 (which is also MISSIONS Magazine Sunday); Laymen's Sunday, October 18; and a churchmen's rally, October 18. As a mere listing of these events indicates, the week is a time for enlisting men in the life and work of the major Protestant churches across the land. It is a time for reminding them of their responsibility for carrying the Christian faith into all areas of life here at home, and for spreading it to all quarters of the globe. The slogan of our own National Council of American Baptist Men is "Supporting the World Mission of American Baptists." To that end, President Arthur H. Lofgren, Executive Vice-President C. Stanton Gallup, Executive Secretary Edwin W. Parsons, and their associates are calling our laymen to faith and to action. As everyone knows, there are problems enough in our troubled world to discourage even the most stout-hearted among us. But strong men, who have avowed allegiance to the Strong Son of

God, have never yet known defeat. They are rallying now to the challenge of the hour. More and more they are coming to see that the practical issues of daily life must be viewed in the light of the Christian gospel, and that the hope of men everywhere lies in their relationship to that gospel. The long-delayed religious revival in America may well be near, awaiting only a larger number of men who see that vision clearly—and act upon it.

### **Emphasis on Spiritual Life And World Communion Sunday**

**C**LOSELY RELATED to the objectives of Churchmen's Week, as indicated in the preceding paragraph, is the emphasis on spiritual-life evangelism which will be made this month in hundreds of American Baptist churches. Walter E. Woodbury, secretary for evangelism of The American Baptist Home Mission Society, is calling upon every church to hold a spiritual-life mission, either this month or later this fall or winter. A leaflet outlines the need for such a mission in these words: "Almost every church has people who once were active, practicing Christians and now they seldom, if ever, participate in the church program. Then there are the indifferent members. They may attend once or twice a year; they may even give a token amount to the church budget. . . . Still other members do not practice the habit of the Christian life. They seldom pray; they do not read the Bible regularly; they feel very little responsibility to speak to others about Christ." And what does a spiritual-life mission propose to do about this situation? This: ". . . to invite every member of the church—active and inactive—to make a Spiritual Life Covenant in which he indicates his purpose to attend church regularly, to observe personal and family devotions, to read the Bible, and to live for Christ in every relationship." What better time than World Communion Sunday, October 4, to take this important step?

### **Support the U. N., Or Be Atomized?**

**O**N OCTOBER 24, the United Nations will be eight years old. Organized in the uncertain days at the end of the Second World War, it was then the world's best hope

of security and peace. And now, in the even more uncertain days following the Korean struggle, it still is the world's best hope of security and peace. During its brief span of life thus far, the U.N. has made a significant record. Its services through such agencies as the Food and Agriculture Organization, the World Health Organization, the International Bank for Reconstruction and Development, and the United Nations International Children's Emergency Fund have brought new life and new hope to millions among the world's underprivileged peoples. And though to a large extent it has been frustrated in its efforts to achieve world order, it has made notable progress. Even the stalemate in Korea should not be written off the books as total loss. To be sure, the U.N. did not win a victory in Korea, but neither did the communist aggressors. And so the threat of war continues. Whatever else the Korean conflict may mean, it surely spells out the threat of communism to the security of the free world. We are facing a strong and subtle foe. To employ a familiar figure, peoples of the free world must either hang together or hang separately. Or, to express the same idea in more modern terms, they must either unite in support of the U.N. or be atomized one at a time. Let those who oppose the U.N. please take note. All their flag-waving and loud talk about a super-patriotism does not safeguard a single American city against annihilation. The U.N. is by no means perfect, but it tirelessly works for peace, and so deserves the support of all peace-loving people.

### **Hallowe'en— U.N.I.C.E.F. Style**

**A**T LONG LAST, Hallowe'en is being rescued from witches, goblins, ghosts, and black cats, and is being transformed into something that will benefit millions of needy people, with none of the real fun lost in the process. This year, as in two years previously, the traditional "Trick or Treat" will be used to collect pennies, nickels, and dimes for the United Nations International Children's Emergency Fund. Attired in costumes of nations in need, and wearing colorful arm bands, children over the nation will ring door bells and ask for contributions to be used in providing life-giving milk and medical care for the world's unfor-

fortunate children. Since two-thirds of the world's children are suffering from hunger and disease, money thus collected will provide a desperately needed service. Last year more than five hundred communities in forty-one states contributed over \$32,000, almost entirely in pennies, nickels, and dimes. Participants were delighted with the results, as the following comments will indicate. From Rochester, N. Y.: "We feel that a new idea of what can be fun on Hallowe'en has been planted." From Scranton, Pa.: "For the first time, our young people gave their Hallowe'en a creative twist, and they were thrilled with the prospect of so many children being able to drink milk because they collected this money." From Garberville, Calif.: "All of Garberville said this was the first year there was no destruction." So, there is only one way to bring this paragraph to a close: When a U.N.I.-C.E.F. child knocks at your door, give as generously as you can.

### **'Before, Rather Than After, . . . Brutal and Futile Battle'**

SINCE the signing of a truce in Korea, on Sunday evening, July 26, United States time, a mass of comment has made its way into our newspapers and magazines and resounded from radio and television sets across the nation. So numerous and so varied are the ideas that have been expressed, there is danger that what is doubtless the most important statement of all may be overlooked. It is a statement by none other than President Dwight D. Eisenhower, delivered to the nation by radio and television just one hour after the truce had been signed, and published widely in newspapers the next day. Said the President: "And so at long last the carnage of war is to cease and the negotiations of the conference table are to begin. On this Sabbath eve each of us devoutly prays that all nations may come to see the wisdom of composing differences in this fashion before, rather than after, various resorts to brutal and futile battle." A soldier of wide experience, President Eisenhower ought to know what he was talking about. Nobody won the war in Korea. The U.N. forces halted communist aggression, temporarily at least, but did not save Korea or stop communism. Instead, the war left

Korea in ruins, and communism stronger than it was when the shooting started. So we must now try to do by arbitration what we could not do—or dared not attempt—with force of arms. Every soldier who gave life or limb or health in the war that nobody won is a witness to the basic wisdom of President Eisenhower's words—the wisdom of composing international differences before, rather than after, brutal and futile battle.

### **Is Russia Included?**

TO BE more specific about arbitration (the subject of the preceding paragraph), do we mean to say that we ought to negotiate with Russia? Yes, we mean just that. Any other interpretation of President Eisenhower's words would render them vapid and meaningless—beautiful but cruel oratory. The President's words are clear and unequivocal; they mean exactly what they say. They tell of the wisdom of composing international differences at the conference table—"before, rather than after, various resorts to brutal and futile battle." Then, of course, Russia is included. It is better, infinitely better, to arbitrate with Russia than it is to fight her. If the nations of the free world wish to face international problems realistically, then any big-power conference that may be in the offing should include Russia. Let us, indeed, see the wisdom of composing differences "before, rather than after, . . . brutal and futile battle"—even with Russia.

### **How Honesty Made the News**

THOUGH most of us are painfully aware of the large amount of dishonesty that mars American industrial and business life, yet we are aware also of a large amount of sheer, unadulterated honesty, most of which never makes the headlines. An example of the solid rock on which this second awareness is based appeared recently in *The New York Times*. The American Car and Foundry Company had voluntarily refunded \$22,544,349 to the Army. Through economies made possible by increased efficiency in operations, and by improvement in construction and production methods, the company had saved that amount in manufacturing armored vehicles at its Ber-

wick, Pa., plant. This action of a great American industry merits the wholehearted commendation of all Christian people. And it merits the attention of Communists, fellow

travelers, and their dupes, here and elsewhere, who so glibly predict the imminent demise of what they consider to be a totally wicked and moribund capitalism in the United States.

## Because They Are There

**T**OWERING more than twenty-nine thousand feet above the level of the sea is cold, imperturbable Mount Everest, which, as one climber put it, "taunts men from behind her armor of blizzard and avalanche and altitude." Asked, "Why do you climb this mountain?" the famed George Leigh Mallory answered, simply, "Because it's there." And so he climbed until one day in 1924, as he neared the summit, he and Andrew C. Irvine, an Oxford student, suddenly disappeared in a wind-swept cloud of snow and ice, never to be seen again.

But the conquest of Everest went on, even as Mallory had said, because the mountain was there. For more than a quarter of a century men continued to climb, until at least fifteen had died in Everest's icy grasp. Then, on May 29, this year, the daring Edmond P. Hillary, New Zealand beekeeper, and the intrepid Tensing Norkay, veteran Sherpa guide, inched their tired, exhausted bodies upward until they were higher than the land around them. They were at last standing on top of the world. They had conquered Everest. For them, it was no longer "there."

For many years we American Baptists have been climbing mountains. Why? Because they were there. Not long ago we came up to the formidable heights of the World Mission Crusade. Something had to be done to restore mission buildings left in dust and ashes at the end of the Second World War, to make possible the sending of new missionaries, and to put new life into our entire missionary program. The \$14-million goal before us towered like mysterious Everest. Some people thought we would never reach it. But we did reach it. That mountain we climbed—because it was there.

And now we have come to another mountain, called Churches for New Frontiers. A

shorter name is Church Extension. This mountain is not as high as the one we conquered less than ten years ago, but still it is there! On the new frontiers of an increasingly industrialized America are communities that need churches, need them desperately. Because the new communities are there, because the people are there, we must minister to their spiritual needs. We who are in the habit of expecting people to come to church must now try taking the church to the people.

For a look at what is taking place on some of the new frontiers in the western part of the United States, let us go first to Belle Fourche, S. Dak.<sup>1</sup> In 1930, this community had a population of 2,032. In 1940, the figure was 2,496, and in 1950 it was 3,540. Now, just three years later, the total is 4,000.

Harold Salem, Baptist pastor at Belle Fourche, attributes the town's steady growth to its livestock sales yards, the largest in the state; to several industries, including sugar-beet processing, lumbering, and brick-making; and to the expectation that oil soon will be discovered, since it is said that the widely heralded Williston oil basin extends to the Belle Fourche area.

With residential building lots selling for \$1,000 to \$2,000, and with a new bank building and a new school building already under construction, the future of Belle Fourche is bright with promise. But the Baptist church, with a tiny building and a resident membership of only ninety, is faced with a problem. Should it start a mission in one of the housing developments, or erect a new building and launch a program of sufficient interest to attract the newcomers?

<sup>1</sup> For examples in other areas, see Clifford G. Hansen's article, "Moving Faster Than the Census Taker," *MISSIONS*, June, 1953.

The people are there. The needs are there. That mountain is waiting to be climbed.

Let us go now to the state of Washington. In West Seattle, population 120,000, is only one American Baptist church, with about two hundred members.

Pasco, population 12,000—a town of 2,000 to 4,000 before the Columbia Basin development and the coming of a project of the Atomic Energy Commission within the last five years—is expected to approach the size of Yakima (42,000). There is no American Baptist church there, but a comity assignment to establish one has been requested.

McLaughlin Heights, Vancouver, was a government housing project to take care of the vast Kaiser shipyards population during the Second World War. This community, with 18,000 permanent residents, is now passing to city ownership. Vancouver's First Baptist Church has a mission there, but the school building which houses the mission is inadequate to meet its growing needs. A new building is urgently needed to take care of the seventy-five persons who are currently attending the Sunday school and the fifty or more who stay for the worship service.

There are mountains in the state of Washington. They must be climbed. Why? Because they are there.

And now let us go to California—where, it appears, everybody is going, or will go sooner or later!

Milpitas, near San Jose, has a population of only 600, but that figure soon will be ancient history. The Ford Motor Company recently announced plans for transferring one of its plants there, a project to cost about \$7-million. Interested laymen of the Grace Baptist Church, San Jose, support a full-time pastor at Milpitas, but the rented hall now being used will not meet the needs of the new town that soon will spring up. There ought to be a new church building to greet the Ford families when they arrive.

Los Angeles County has a population of 4,634,622, including 2,063,468 in the city of Los Angeles. An increase of 53,414 in the county and 14,000 in the city was reported for

January to July, last. In an effort to meet this challenging situation, the Los Angeles City Mission Society is currently averaging one new church-extension project a month. And still there is always more work to be done.

We must climb the mountains of California. Why? Because they are there.

What about the results? What happens to church-extension projects?

Here are the answers in a report of G. K. Longmore, director of church extension for the Los Angeles Baptist City Mission Society:

*Of 19 churches started in the last ten years:*

Total membership	3,604
Total gain, 1952-1953	956
Gifts to Unified Budget, 1952-1953	\$11,358

*Of 8 churches started since 1950:*

Total membership	945
Total gain, 1952-1953	393
Gifts to Unified Budget, 1952-1953	\$2,336

*Of 3 churches started in 1953, not yet organized:*

Total average attendance: worship	145
Total average attendance: Sunday school	235

These figures speak for themselves. They give eloquent testimony to the effectiveness of wisely planned church-extension projects.

From the heights of Denver, last May, the American Baptist Convention looked to peaks that towered far above the achievements recorded in the annual reports. It saw America on the move—new towns mushrooming in rapidly multiplying defense areas, people across the nation in quest of more living space, urban centers bulging by the influx of thousands no longer needed on highly mechanized farms. It saw millions of persons in the United States who do not belong to any church. In short, to employ our figure once more, American Baptists saw a towering mountain, and determined to climb it.

Leaders of Churches for New Frontiers are reminding us that this is primarily, and rightly, a laymen's movement. Approximately seventy-five hundred laymen will make up the volunteer organization charged with the responsibility of raising the \$8.3-million fund. So the campaign is one in which every American Baptist can engage. It merits, and ought to have, our wholehearted cooperation.

Let us build—because the people are there.



President Winfield Edson reads an interesting letter as Mrs. Edson looks on. On the wall is a photograph of Dr. Edson's father, Rev. I. W. Edson, Nebraska

**T**HE \$8,350,000 Churches for New Frontiers campaign of our American Baptist Convention is the most important project to which we as Baptists can dedicate ourselves during this next year.

If you are at all aware of the great new housing areas in most of the cities of the United States, you are aware of God's call to us to "arise and build."

It is estimated that we have over 700,000 Baptists in new areas without church homes, and there are whole new communities springing up which are totally unchurched.

The city utilities have extended to these localities, the schools are expanding, and the business world is growing to meet their responsibilities. Only the church has lagged behind. Everywhere eager families are appealing to the established churches to help. We cannot afford to ignore their pleas. We must, indeed, "arise and build."

Thousands of children need the church school and its influence. Juvenile delinquency is still on the increase. Worse yet, America may become a pagan nation if we do not revitalize the church and expand its services into these needy areas.

In the Churches for New Frontiers campaign we have a project in which we can all unite. Here we can be "workers together in Christ." Here, with a worthy goal and a high purpose, we can give ourselves to a new program for our Lord which will challenge our best and bring lasting reward. The campaign is timely! It is possible! It is God-in-

## *American Baptists Must Build!*

By WINFIELD EDSON

spired! We may be confident that it is God's will for us now.

You can not work with this program long, or pray about it, without the realization that this is God's great goal for American Baptists this next year. And, significantly, God must still depend upon us for the building of his churches.

God builds no churches; by his plan,  
That labor has been left to man.  
God sends no churches from the skies;  
Out of our hearts must they arise.

No other project to which we can commit ourselves is quite so rewarding as building churches. Think for a moment of the potentialities of each new church. Think across the years to the results accruing. Think of the men and women and boys and girls who will be won to Christ and his way. Think of the church-school students who will be nurtured in Christ. Think of the hungry multitudes which will be fed and blessed; the impact made upon the moral life of the community; the money which in turn will be given to our missionary causes. Think of the lonely, troubled people who will be comforted and strengthened.

How can we do other than our dead-level best to raise the \$8,350,000 which was adopted as the goal at our Denver convention?

As your president, I call upon you to pray and plan and give, so that together we may reach this high goal to the glory of Christ, who is our Lord and Savior, and to whom we owe our all.

# They Could Not Wait

"Lift up your eyes, and look on the fields;  
for they are white already to harvest"

By LINCOLN B. WADSWORTH



WHEN we talk about a church-extension campaign, we often think in terms of organization and of dollars. Both of these are needed. There is, however, another aspect which is even nearer to those who work in this field, and that is the call for help from the people themselves in the new communities. As we enter into the campaign we may ask: "When is this need?" The answer is: "The time is now!"

Some of the needs *could not wait*! It was in the summer of 1952 that we began to realize that something would have to be done even before the funds were raised. State conventions, city societies, and The American Baptist Home Society were called upon to make all possible funds available, even if it were necessary to borrow money. In September, 1952, The Home Mission Society began to advance funds for pilot projects, with the hope that these advances would be honored when funds were raised. By June, 1953, loans had been provided for twenty-five of these projects, and three months later there were seven additional loans from the Home Mission Society. These loans totaled over one-half million dollars. Large amounts were provided by state conventions, city societies, and the new churches themselves. These churches were not located in a single section, but were spread across the continent from California to New York.

The need became even more personalized than that. Late at night a telephone call from Indiana brought the urgent question: "Can the funds be made available just a little sooner? We cannot wait!"

A night-club, which was a blight upon a fine residential community in Wisconsin, was for sale, and that community was doubly blessed because funds were made available to purchase the building for the first unit of a new church.

A small group of people in a new residential area in Colorado met in one of the homes to consider the establishment of a new church. They were challenged to reach, within six months, enough of their neighbors so that there might be one hundred charter members on the date of organization. Within five months that church was organized, with 103 charter members!

The growing east side of a community of 40,000 in Connecticut was without a church of any kind. There was no Baptist church in the whole city. A group of strong Baptists gathered with the appeal for a church in the area of their own homes. A new church was born, and soon it had 138 members.

A builder in another city, in Colorado, became interested in the establishment of a new church, and we were invited to establish it. The builder provided the site. On one part of the site he built a parsonage, which could be used as a chapel in the first weeks of the program. Then he donated the parsonage, asking only that we help to build the church.

These are just a few of the church-extension projects which could not wait. Many others cannot wait! The fields are "white unto the harvest." God calls upon us to do our part, so that the multitude may be reached by the gospel of Jesus Christ.

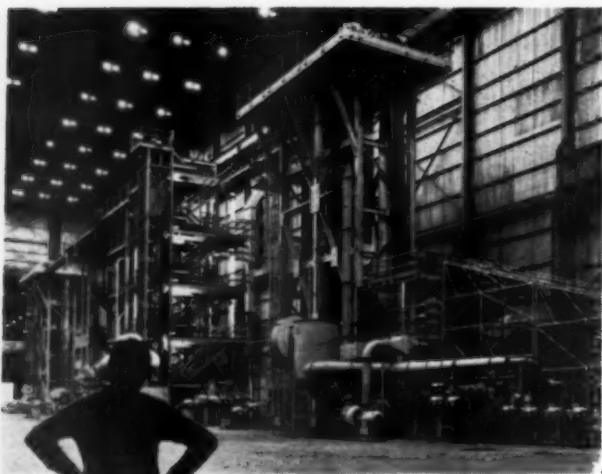


Photo from U. S. Steel

**N**OT SINCE the days of Horace Greeley's dictum, "Go West, young man, go West," has America experienced such a wave of migration as is now taking place. Unlike the forty-niners and the Klondike adventurers, current migrants are searching for more than gold. Driving cross-country highways in new or almost-new automobiles, they are in search of better employment.

Americans today are leaving their home towns, their churches, and their homes. Where they settle, in many cases, the community has just been built, with no advance provision for new churches.

This great problem, this tremendous challenge to the American Baptist Convention, can be met and solved only with wise planning and evangelistic enthusiasm. *Now* is the time for church extension on a large scale.

Today our frontiers are the suburbs of great cities, the housing developments around large industrial plants, and the towns, rapidly growing under a vastly increasing economy.

Where are these people coming from? Where are they going? What makes them move? What must be done to provide for their religious needs?

Indicative of America's growing population is the 1950 census, which showed an increase of over nineteen million people over a ten-year period. Later figures show additional increase.

The 1940's saw a tremendous rise in births (3,411,000 in 1946). The year 1953, it is estimated, will set an all-time record of 4,000,000 births. This condition will result in a 45 per cent increase of young adults by the 1960's.

*New Faces . . .*

*New Places . . .*

Their religious needs will have to be carefully taken into account in building for today.

In the two-year period between 1950 and 1952, thirty-eight states increased in population. California led with a growth of 804,000. New York, Michigan, Arizona, and Nevada followed, in that order.

On a state basis, this added population, aside from births, was due to migration. In one year, from 1949 to March, 1950, one person out of every five in the United States moved his residence.

What kind of people are these migrants? Most of them are married. The younger adults, twenty-four to thirty-four, are the most mobile. Today's young pioneers are settling wherever they find good jobs.

Where have they gone? They have settled almost entirely near, but not in, large metropolitan areas. Largest of the movements has centered on the West Coast, mostly in California.

The trend to decentralization of large cities is graphically illustrated by recent city-suburb growth figures. In the 1949-1950 period, Los Angeles' population went from 1,504,277 to 1,954,036. Its suburbs rose from 1,412,126 to 2,376,926. In Boston, Los Angeles, San Francisco, and Pittsburgh, more people are now living just outside the city limits than live within them, in spite of the fact that most of the major cities have experienced large growths at the same time.

Settlement of the migrants has taken on a much different aspect from that during the last war, when this country was the scene of

By EDWARD E. CHIPMAN

## New Churches!



*Courtesy John W. Galbreath & Co.*

numerous shanty towns. Today, our young adults are buying homes, settling down, and raising families.

Even the families and household figures are changing. Significantly, there are more households than ever before. This difference is partly due to the increased longevity of older people and the mounting number of marriages. Marriages, incidentally, are expected to accelerate during the 1955-1960 period. By 1960, also, the birth rate is expected to rise.

Still, while there are more households, the number of persons in the average family has been decreasing. In 1850, the average household was 5.6 persons; in 1930, it was 4.01; by 1950, the figure was 3.33. It now takes more households to support a church than it did previously.

Migrant families require housing, Federal agencies report \$21.8-billion in new private residential construction in 1952. California, leader in increased population, holds the lead in construction, followed by New York, Illinois, Ohio, Pennsylvania, and Michigan.

Most unique example of this type of migration is the Morrisville, Pa., development.

United States Steel has built the tremendous Fairless Works, employing 6,000, just outside of Morrisville, which in 1950 was a sleepy town of 6,787 souls.

Today, in the surrounding area is Fairless Hills, a development of 4,500 homes, which, within a year, will house 18,000 to 20,000 persons. Next to it is Levittown, which, when completed, will house an estimated 70,000

people in its 16,000 homes. Other builders are planning smaller developments in the immediate area.

So, estimating conservatively, there will be, shortly, a minimum of 90,000 persons living in a locality which had less than a third of that number a few years ago.

And that is only the beginning for the Morrisville area. Heavy industry draws lighter industry, which in turn draws service companies and suppliers. Eventually, Morrisville could be one of the largest industrial centers in the country.

The conclusions impinging on the American Baptist Convention from these related facts must lead to positive action. Migration in large numbers is directed to mushrooming areas, the suburbs of large cities, and the cities themselves. The young adults who make up the bulk of the movement must be realigned into churches at the new location.

Existing church facilities in many areas are hard put to it to provide adequately for their own constituencies. Therefore, new churches must be built for the permanent segment of our population. New churches must be built for suburban areas where the existing churches cannot absorb the influx. Above all, new churches must be built for the mushrooming areas where no church facilities exist at all.

The problem is challenging. The problem, migration: the solution, church extension. The "onward call" of the American Baptist Convention will be satisfied only with new churches and ministers for our mobile Americans.

# Atomic Energy and

By



**T**WENTY MILES north of Portsmouth, Ohio, near the little town of Piketon in Pike County, the Government of the United States has under construction an atomic-energy plant for which Congress appropriated \$1.2-billion in July, 1952.

It is estimated that the completion of the plant will require five years. The project will engage an average of 15,000 construction workers over that period, reaching the peak in 1955 with a labor force of 33,000. It is also estimated that a personnel of 4,000 will be needed to operate the plant when it is completed. Adding to this number the families and those who will be required to render such services as merchandising, transportation, health, and sanitation, it may be upward of 100,000 persons who will be directly or indirectly related to this mammoth undertaking.

The pressure from such large numbers of people migrating there becomes immediately apparent when it is realized that the centers of population of this area have had only a slight increase in recent years, and a number of them have had a considerable decline in the past several decades. Portsmouth, largest city of the

area, lost 9.1 per cent of its population from 1940 to 1950, and 4.9 per cent from 1930 to 1940. Poor farming and not too happy labor-management relations have been cited as factors contributing to the failure of this area to capture some of the growth and prosperity of the country at large.

The population of the area is for the most part of English-speaking background, with American antecedents for several generations. It had also a share of the early German immigration.

In addition to this gigantic development, several other establishments are either planned or already under construction in the area. To provide the electric energy to operate the atomic-energy plant, which it is estimated will require 25 per cent more than that consumed by New York city, several Midwestern power companies have pooled their resources to construct near Gallipolis a power plant costing many millions of dollars. While this plant will depend a great deal on water power of the Ohio River, it will also use coal to a great extent, reactivating many of the coal mines of the vicinity which have been dormant in recent years. The Emigh Ohio Valley Newsprint Company, Cincinnati, has announced its plans to establish a new plant in Portsmouth, costing \$30-million.

Where are the people coming from who will provide both the labor and the executive personnel for these and other establishments? It is expected that a portion of the labor will be engaged among those living in the general vicinity. Most of it, however, will be brought from all corners of the land. There are reasons to believe that the greatest portion will be from areas predominantly Protestant. Some American Baptists are already on the scene. Others will come in large numbers. They will come from their churches and Sunday schools back home. Their children will be uprooted

# Church Extension

EDWARD A. CATLOS

from their Sunday school classes, scout troops, and choir lofts.

It is estimated that approximately 80 per cent of the labor engaged on the construction end of the effort will be housed in the trailer villages. Portsmouth officials estimate that at least one thousand new dwelling units will need to be constructed to meet its share of responsibility for housing the newcomers. And the city is so situated that practically all of this new housing will have to be on the north end, thus creating a need for two or more churches.

Waverly will probably experience the greatest housing upsurge proportionate to its present size. Chillicothe and Jackson are already reaching their limitations in new housing—limitations placed upon them by the extent of their public utilities. Other communities likewise will experience a considerable new permanent increase of population.

The Portsmouth Chamber of Commerce has arranged for the registration of all available homes and furnished rooms in the city. Other communities are making similar arrangements. All housing, both temporary and permanent, will have to be provided by private capital and builders. The area is expected to be declared a critical one by the Federal Housing Administration. This will probably expedite the flow of private capital for a large increase in housing.

The various denominations, the American Baptist Convention included, are already providing some Christian ministry through the national and the state councils of churches under the direction of a local committee. The purpose of this effort is to provide immediate ministry to those now arriving, who, for the most part, constitute the construction labor force. A minister-coordinator is already established in the area.

The tremendous development in southern

Ohio will call for more than temporary ministry to the construction workers and their families. For one thing, the increase of permanent population will find some of the churches in the area in need of additional help in order to cope with the sudden increase in responsibilities thrust upon them in their respective communities. It is doubtful that some of the churches will be in position to meet the needs with their present inadequate equipment. These churches will definitely pose a challenge to the church-extension effort of the American Baptist Convention.

On the other hand, new communities will be established as the result of new housing effort to house the incoming new permanent population. Definite areas will be allocated to the various denominations, the American Baptist Convention not excluded. Our denomination will be challenged, both to provide the ministry to its own people moving into the area, and to accept what will be its share of responsibility in providing Christian witness in the respective communities.

Strategically located sites, with ample expansion possibilities, will need to be secured early. The first units to house the Sunday schools and worship services will need to be planned for. An adequate leadership will need to be provided.

Both the Ohio Baptist Convention and The American Baptist Home Mission Society are now close to the situation. The Portsmouth defense area confronts the American Baptists with a church-extension responsibility.



Blueprints in hand, officials watch ground-breaking at site of atomic-energy plant near Portsmouth, Ohio

# A Letter from Tonawanda

By CHRIS E. LAWSON

**T**HIS is a letter from Tonawanda, N. Y. It was written by Rev. Robert F. Lester, minister of the newly built Brighton Community Baptist Church.

The letter is a long one, and I am quoting excerpts from it. But, short or long, it is a heart-warming example of church-extension in action. What happened in Tonawanda can happen elsewhere.

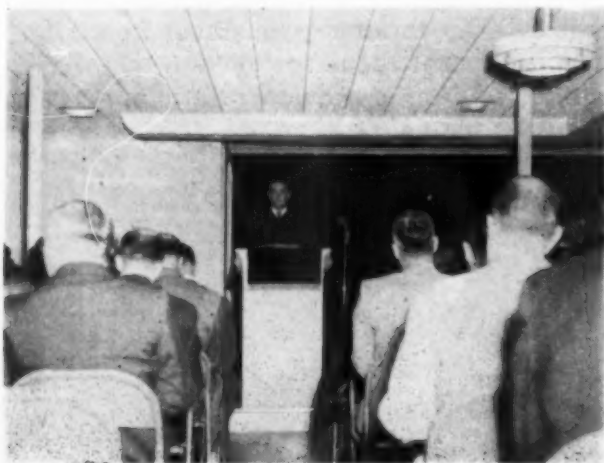
Mr. Lester writes:

"In October, 1951, the churches of the Buffalo Baptist Association decided to do something constructive about the fact that no new Baptist churches had been established in the Buffalo area for more than thirty years.

"Their first concern was that 'the church should move with the people,' serving their individual and family needs. . . .

"There also came an increasing realization that, in a very real sense, the future of our work as Baptists lay in the establishment of new churches where the concentration of population made growth possible."

"After many surveys," Mr. Lester continues, "and after committees had made their recommendations, land was bought for a church to be built in the town of Tonawanda, N. Y."



Robert F. Lester in the pulpit of the newly built Brighton Community Baptist Church, Tonawanda

The first step had been taken. Mr. Lester was called to this pastorate. Convinced of the need for an aggressive pioneering program of church extension, he accepted the call and moved to Tonawanda.

Mr. Lester continues: "... construction was begun on a beautiful, modern combination parsonage-chapel . . . and the building was completed for occupancy February 15, 1953.

"... More than \$20,000 was pledged by Buffalo Baptists toward the new work . . . and generous grants from The American Baptist Home Mission Society helped the preparatory stage to successful completion.

"The area in which the church is located is exactly between two new housing developments. Roughly, 40 per cent of the families moving in are of Protestant background.

"The development of the church fellowship in the first four months has been most gratifying, with thirty-one the first Sunday, increasing to ninety-eight the first Sunday in July.

"We fully expect to hold our formal organization service on World Communion Sunday, with one hundred charter members then on the roll. This will mean a church of one hundred adult members organized in six months, in an area where previously there was no church. The Brighton Church is a part of our community and is indigenous to it.

"Locating new churches in areas not yet completely built, but with promise of growth, gives the church the advantage of growing with the community and meeting its religious needs as a community. While standing strongly for the historic principles of our Baptist denomination, we have nevertheless felt that a broad Protestant emphasis ought to be made in order to win new members from a community of few Baptists and representing many different denominations."

Thus ends the letter from Rev. Robert F. Lester, of the new Brighton Community Baptist Church, Tonawanda, N. Y.

# *This Is My Church!*

By HENRY MITCHELL

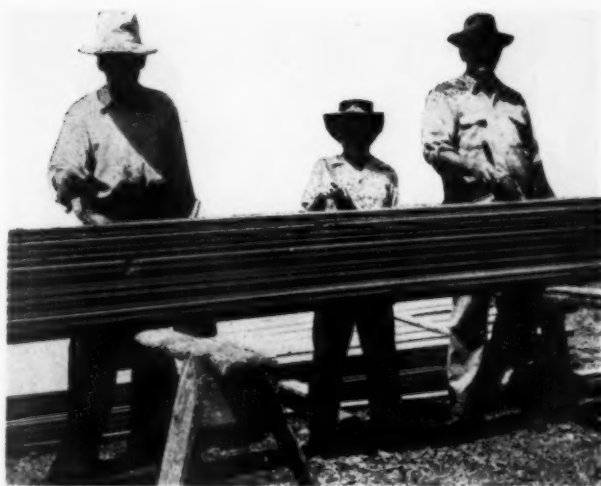
**N**INE-YEAR-OLD Bobby Patterson is a typical freckle-faced boy. The newly organized Memorial Baptist Church in West San Jose, Calif., has been meeting Wednesday evenings in the living room of his parents' home. His parents, Mr. and Mrs. C. F. Patterson (with Bobby and their two daughters), live in one of West San Jose's mushrooming new communities, with hundreds of new homes reaching out as far the human eye can see.

Members of the First Baptist Church of San Jose, the Pattersons were delighted when Rev. Henry Cross, of the Grace Baptist Church, and some of his congregation surveyed the community and announced plans for a new American Baptist church. They immediately offered the use of their home as a meeting place. Rev. F. E. Lewis, a genial Texan, became their pastor, and the group soon numbered twenty.

Organized early in 1953, the Memorial Baptist Church acquired a favorable corner site across the street from Cypress School, where four hundred elementary pupils are overtaxing the new school's facilities. Now a new building is rapidly taking shape, with volunteer labor saving considerably on the cost.

When a friend and I visited the site, Bobby Patterson was swinging a big paint brush, applying gray stain to the boards which will make up the exposed ceiling of the new sanctuary. We snapped his picture and praised him for his work. His quick reply (without looking up or missing a stroke) was: "This is *my* church, and I gotta do *my* share!"

Bible-story hours are being conducted in the community, to insure a good Sunday school when the doors swing open early this fall. If attendance at these story hours is indicative, Memorial Baptists need to start planning their second unit before the first is occupied! The community grows and grows and grows!



Nine-year-old Bobbie Patterson helps stain sanctuary ceiling boards. Volunteer laymen did the work



Until its building is erected, new Memorial Baptist Church meets in home of Mr. and Mrs. C. F. Patterson



Pastor Gene Lewis discusses building schedule with layman at the site of the Memorial Baptist Church



Miss Walker, missionary for Oregon Baptist State Convention, discusses plans with Mrs. Willis J. Loar



Looking toward community of \$15,000-\$20,000 homes surrounding Eastwood Baptist Church building site



Chaplain Henry W. Anderson and Pastor Willis J. Loar observed ordination anniversaries same week

## Log of the New Ship

**C**ONTRACTOR STANLEY PARRISH, of Medford, Oreg., was lunching with Lynn Cram, a Medford Baptist businessman. Seated in a booth adjoining was LeRoy Frazer, pastor of Grants Pass Baptist Church. He could not help hearing Parrish's conversation with the waitress, Mrs. Jack Andrews.

Trained as a pastor, Stan Parrish later went into the building-contracting profession. He never ceased giving his Christian witness wherever and whenever possible. So he casually inquired of Mrs. Andrews regarding her church attendance.

"I don't go; but my husband is a Baptist. He doesn't go much any more. He's not happy in his church experience," was the quick reply.

Stan Parrish calmly answered, "He will have to come along with some of us who have had a similar experience. We are going to form our own church and build our own building."

Pastor Frazer stepped to the table where Parrish sat, introduced himself, and extended a cordial greeting. He urged that Elmer C. Adams, executive secretary of the Oregon Baptist Convention, be consulted. He assured Parrish of his own sympathetic help and support.

From this point the story reads like the log of a ship's captain!

*September, 1952*—Informal meeting of six interested American Baptists at home of Chaplain Anderson; Dr. Adams present.

*October and November, 1952*—More meetings of the interested group with Dr. Adams to explore possibilities of making Parrish's dream come true. Decision to call group "The American Baptist Fellowship."

*December 30, 1952*—"We really got serious about forming an American Baptist church and building a fine building." Rev. LeRoy Frazer, of Grants Pass; Sara Louise Walker, Oregon Baptist missionary; and Dr. Adams were present at the meeting. Miss Walker in-

By SARA LOUISE WALKER

vited to survey Eastwood area and serve as missionary, with view to starting the fellowship. Dr. Adams instructed to apply to The American Baptist Home Mission Society for pilot-project loan. Advisory committee named to work with Miss Walker.

*January, 1953*—First prayer meeting held.

*January 14, 1953*—Group decided to rent I.O.O.F. Hall as temporary meeting place for worship services. Ten present.

*February 6, 1953*—Group met with Miss Walker and Dr. Adams. Chose site in Eastwood subdivision. Decided on the name "Eastwood Baptist Church."

*February 8, 1953*—Temporary building committee named.

*February 11, 1953*—Pot-luck dinner at the Parrish home. Adopted provisional constitution for new fellowship. Temporary nominating committee appointed.

*February 18, 1953*—Incorporation meeting: 38 charter members [now 46 members].

*March 18, 1953*—Pulpit committee met with Rev. Willis J. Loar, of Santa Rosa, Calif.

*March 29, 1953*—Fellowship voted unanimously to call Rev. Willis J. Loar as pastor.

*April 11, 1953*—Nominating committee brought report for year, beginning May 1.

*April 12, 1953, 3:00 P.M.*—Ground-breaking ceremonies at Waverly and Ridgeway Streets, northeast Medford.

*April 19, 1953*—Appointment of four delegates to the Oregon Baptist State Convention meeting at Salem.

*April 23, 1953*—Pastor Loar arrived.

*April 29, 1953*—First annual meeting held; constitution adopted.

*June 3, 1953*—Work at new building site started.

*June 21, 1953*—Meeting with Dr. Adams to review provisions of loan on the new project.

This is the end of the log, but not the story, assuredly. The dream of a church will become a church!



Part of Eastwood Baptist Sunday Evening Fellowship which meets at home of Chaplain Henry W. Anderson



Scene from hill-top location of the new Eastwood Baptist Church, being built at Medford, Oregon



Typical group meeting in rented hall, Medford, where church meets while building is under construction

# Leaders for New Churches

By PAUL C. CARTER

**W**HAT are American Baptists doing to provide leadership education under Christian auspices?

To have a strong denomination, we must have strong churches. To have strong churches, we must have strong, trained leaders.

We are planning a vigorous program of church-extension work. However, unless leaders are ready to take their places in churches and church schools, this work will be in vain.

The denomination is aware of the need for leaders and is taking some steps to train them.

With the objective of providing better-trained lay leaders, ministers, and missionary personnel, American Baptists, through the Board of Education and Publication, have been working with Baptist-related schools and university pastors since the turn of the century.

The work of our Baptist forefathers has resulted in sixty Baptist-related schools, colleges, and seminaries scattered throughout the thirty-four states, ten Negro schools and colleges, and fifty-three university pastor and student centers.

But this is not enough. What are we doing to supplement it?

In 1952, the Seminary Support Program was launched in co-operation with seminary presidents.

At the 1953 meeting of the American Baptist Convention in Denver, a special allotment of \$130,000 was granted to the Board of Education and Publication. This extra appropriation will be used for an Expanded Support Program to help colleges and university pastors secure larger support; for supplemental grants to schools, colleges, universities, university pastors, and student work; for special projects in theological education.

The Expanded Support Program will aid Baptist schools, colleges and university pastors to secure larger support from their respective constituencies. There will be a major emphasis on Institutional Budget support.

Publicity, research, and survey work will loom larger in the Expanded Support Program. Thus, the needs, possibilities, and limitations of educational institutions and Baptist student centers will be studied.

This program will help institutions to help themselves and will encourage the close co-operation of churches and their institutions.



Memorial Chapel, University of Redlands, symbolizes Christian ideals of Baptist colleges, universities



Some of the leaders at the preministerial guidance clinic held at Ottawa University in December, 1952

# Building Belmont

By FLOYD E. HOUSE

**J**OHN BONFORTE is a serious-minded Episcopalian layman. More than being an Episcopalian, he is a community builder with great vision and understanding.

In Pueblo, Colo., toward the east, is a great open space. The July sun beats down hot and merciless on the vast acres of grassless sand. John Bonforte is rapidly converting the sandy waste into a beautiful community of neat, attractive homes, with green lawns, wide streets, and well-placed shopping centers and school sites.

This community, where a house is built and occupied within six weeks, will eventually occupy four square miles. It is called Belmont. At the present time, over 235 homes are occupied. The number of homes will surpass the 10,000-mark when the development is ultimately completed.

Mr. Bonforte has given to the Pueblo Council of Churches a site comprising one and one-half acres of land, and he is building free a three-bedroom house on the land. This will serve as a parsonage-chapel. Construction began July 15.

Comity assignment was given the American

Baptist Convention by the Pueblo Council of Churches, and the property will be deeded to our denomination by the far-sighted Bonforte Company.

The First Baptist Church of Pueblo has underwritten approximately one-third of the annual salary of a pastor for the new church to be established. The Colorado Baptist Convention and The American Baptist Home Mission Society will join with the First Baptist church group to assure pastoral leadership as the project gets under way.

A preliminary survey revealed that a number of American Baptist families already live in the Belmont community. The average couple in the community is twenty-five to thirty years of age; the average home has four occupants.

This young community of young people should provide a fertile field for a new American Baptist church. No doubt it is only one of many such communities in the territory of the American Baptist Convention.

Do we need church extension? Indeed we do! It would be tragic to let the Belmonts of our generation grow up without the witness of the Christian gospel.



Behind development of new church at Belmont, Colo., is Floyd E. House, of the First Baptist Church, Pueblo



Covering four square miles, Belmont, Colo., has goal of 10,000 new homes costing from \$9,600 to \$13,600

# Preach This at My Funeral!

By H. P. SPILLER

As told to CLIFFORD G. HANSEN

**A**RTHUR GREGORY, of Redlands, Calif., is a man deeply concerned about people and their right relationship to God's kingdom. About three years ago he was led of God to share his material substance in a very generous way by providing a new American Baptist church for Mentone.

Arthur Gregory's gift to Mentone was more effective than he had dared to hope. Take the case of an old man whose life had been somewhat dissipated. He gave eloquent testimony to the value of the church in Mentone as he lay on his hospital bed.

The old man breathed heavily and with uneven rhythm. His hours were numbered. Motioning me closer, he laboriously said: "Reverend, I know it's unusual for a man to tell the preacher what to say at his funeral. But I want you to preach this at my funeral: Tell 'em that I started out in the church as a boy. It didn't mean too much to me. I was soon in bad trouble! I paid my debt to society for several years."

The old man had to rest.

In the silence I thought over the little information I had about the man. He had been in Mentone for a number of years. His repu-

tation as an excessive wine-drinker was well known.

I remembered, too, how he had started attending our Mentone Baptist Church services after I took an interest in him; he had accepted Christ and united with the church only a few days before my trip to the hospital.

The man was now able to go on.

"When I came out to this country," he said, "I wasn't in church much and didn't amount to much, until Art Gregory put that new church in Mentone. He's a good man, that Gregory fellow! . . . Then you came along, Pastor—you took an interest in even a fellow like me! You won me back to Christ!"

He paused, and then said: "Tell them at my funeral that *if* it hadn't been for Mr. Gregory and the new church in our community—I'd have died an awful sinner! Tell 'em, too, that I wish they would attend your church and find Christ and peace just like I did! Their lives will never be the same after Christ gets hold of them!"

He lapsed off to a restful sleep. A few days later he passed on.

I followed his instructions and shared his testimony at the funeral service. In a few weeks the members of the man's family were faithful church attendants. A son-in-law united with the church.

The church was there for the old man and his kin *when* they needed it. It was there for those first several converts of the new church, who were all above seventy years of age! They had waited a long time for Christ to come into their community and into their lives.

Accessible to Redlands University, the new church attracts some of the students. Already two college men have been licensed to preach. Recently two college seniors accepted Christ and were baptized.

Thus the circle of influence of Arthur Gregory widens, and the kingdom advances, because *he built a church!*



Baptist Church, Mentone, Calif., ministers effectively to railroaders, ranchers, clerks. H. P. Spiller, pastor

## *A Floating Bridge Did It*

By H. L. CALDWELL

**L**AKE WASHINGTON in Seattle has been a formidable barrier to the development of the entire area at the east end of the lake. New homes have marched along the north side, and new communities, such as Bothell, have developed. Along the south shore other communities, such as Renton, have taken their place.

American Baptists have had a fine work in Renton for several years. There are signs pointing toward American Baptist work in Bothell in the not-too-distant future.

Real-estate men have eyed the area at the east end of the lake for years, hoping that the day might come when people could reach the area more easily and quickly. Their yearnings were satisfied when a few years ago the famed floating bridge was constructed across Lake Washington from west to east.

Almost overnight the area to the east mushroomed with new homes, schools, and business enterprises. Homes ranging from \$12,000 to \$30,000 were common. New communities, like Kirkland, Houghton, and Bellevue, were organized. Today, Kirkland has about 5,000 people. Houghton has 2,925. It is estimated Bellevue serves an area of 40,000-50,000 people. Conservative estimates place the combined population of the three communities at 100,000 by 1970. A floating bridge has made the difference!

A survey reveals the startling fact that American Baptists do not have a church for over thirty miles in this rapidly developing residential area!

Lem Carter, of the Washington Baptist State Convention, and E. E. Chipman, field representative of The American Baptist Home Mission Society, spent considerable time last spring searching the Bellevue area for a site for a new church.

It is said that soon a second bridge will span the lake. This will mean an even greater influx of residents as the city of Seattle becomes more accessible to the Bellevue community.



Mrs. Marie Ball

Messrs. Carter and Chipman recommended purchase of a site near the Clyde Hill School, and also very close to the proposed site for the new bridge across the lake. The area will afford ample space for a church and off-street parking. A home on the property, which is in good condition, can serve as a parsonage and as a temporary meeting place for some church activities while the church building is being constructed.

Sunday school classes and worship services are being held in the Clyde Hill School. Mrs. Marie Ball, church-extension missionary of the Woman's American Baptist Home Mission Society, is in charge. She has an uncanny way of finding Baptists and relating them to new churches.

It is anticipated that this new work in Bellevue will develop rapidly and warrant the calling of a pastor within a short time. The nearest church of any denomination is two miles from the American Baptist site. The Bellevue opportunity rates as the top-priority project of the Washington Baptist Convention. It has all come about because of a floating bridge across a lake!

# New Frontiers for Oil—and Faith

By ALBERT GERNENZ

**N**ORTH OR SOUTH," says Charlie Anderson, in his slow Texan drawl, "it's all God's work and it's got to be done." Charlie, a lanky six-footer, is the kind of man who is keeping the church alive on America's new industrial frontier.

Chairman of the board of deacons of the Baptist church at Tioga, N. Dak., Charlie formerly belonged to the Baptist church at Duncan, Okla. Oklahoma, of course, is strong Southern Baptist country. Charlie not only turned over a tenth of his gross income to the church, but also gave generously of his time.

One day, late in the winter of 1951, the Amerada Oil Company, for which he worked, said it wanted to send Charlie, his wife Marie, and their two small daughters to North Dakota, where the company was opening a great

new field. So Charlie is now a field clerk at Tioga.

In Charlie's job you often have to be in sixteen different places at once, regardless of what time of day or night it is, or how low the thermometer reading. With the swing shift, a man may be free to attend church only one Sunday out of four. And then there may be no church of his own faith to go to. The town may be brand new, and churches do not shoot up as quickly as chain stores or movie houses.

"But it's in this kind of rugged life that you need the comfort of the church more than ever," Charlie says.

Tioga is not a new town, but before the oil company arrived it was a little agricultural community of 750 souls. Early in 1953 the population was more than 2,000. The old Tioga had neither doctor nor drug store, and only one Protestant church, which was Lutheran. The nearest Baptist church was forty miles away.

But on August 31, 1952, in the Tioga Theater, Charlie and some of his transplanted Southern oil workers held the first Baptist service in the town's history. The congregation numbered exactly seven people. Within a month, when a "singspiration" was held in the same theater, the attendance had risen to seventy-five. Already the Tioga Baptists were thinking of having their own church.

Last month the First Baptist Church of Tioga, N. Dak., opened the doors of its own church building. Glistening in a new coat of white paint, it is a former Catholic church which the Tioga Baptists bought in a near-by town and moved to its present site.

Their proudest possession is the new communion set, a gift from their "parent" church at Williston, another oil town fifty miles away. The Williston church itself was founded just ten years ago by men like Charlie Anderson, who said, "We're going to find Baptists in this country just as surely as they found oil!"



Deacon Charles Anderson

## *Time and Kansas Baptists*

By WILLIAM F. KEUCHER

**K**ANSAS is noted for wheat and endless plains. We would add to her glory and say that she has countless Baptists who are zealous in their determination to start new churches and further the kingdom of God.

Five miles from downtown Topeka is Terra Heights—a small community of new brick-veneer homes selling for about \$7,500. A recent survey revealed only seven Catholic families out of one hundred surveyed. A near-by trailer camp has five Baptist families among twenty trailers. The managers of two trailer courts adjoining Terra Heights are Baptists. The challenging opportunity-story continues from there.

Two miles away is Forbes Air Base, with approximately 7,000 men. Many of the Air Force men stationed at the base have their families living near by in trailers. One survey of 267 Air Base trailers revealed that 70 per cent were Baptists.

On June 21, A. A. Swanson, district missionary for the Kansas Baptist Convention, opened a vacation church school in the Terra Heights school building. Preaching services started in the same building the following Sunday. Over sixty-five boys and girls enjoyed the vacation school. The attendance at church school and worship services has been very encouraging.

A site has been purchased near the shopping center in the Terra Heights development for the erection of a parsonage-chapel. Construction will begin soon.

Near by are the Likins-Foster development, with 450 new homes, and the Beck-Utah community, with 250 new units. More are being added in both neighborhoods!

Pastor Swanson is already talking about encouraging the local congregation to call a full-time pastor, and plans are being formulated for more ambitious programs when the time is propitious.

Time and Kansas Baptists wait for no man!



Presenting A. A. Swanson, Topeka area missionary, and Clayton Cormack, pastor North Topeka Church



Where a new Baptist church will be built at Terra Heights, Kans., a new town springing up near Topeka



Here is rapidly growing Terra Heights, where soon will be a new Baptist church for families moving in



# Missions from My Pulpit

No. 7 in a Series

There is one gospel for the whole world,  
beginning at home and encircling the globe

By CECIL G. OSBORNE

**E**VANGELISM and missions are not two separate tasks, but one. Missions is but the logical extension of evangelism. There is one Lord, one task. Foreign missions and home missions cannot be separated either, except for purposes of administration. It is one gospel for the whole world, "beginning at Jerusalem," and extending around the globe.

When we think of missions at our church we think of Virginia Nickerson, one of our own members, making final preparations in Belgium for work in the Belgian Congo. We think of five other young people in training for Christian service. We think of five branch churches which our own church has founded, which we helped to nourish, and to which we gave both money, members, and time. These churches now have nearly fifteen hundred members. It is a tribute to the missionary-mindedness of our church that not one member ever complained that we were losing members and financial resources.

When we think of missions, we think of the magnificent work that has been done by the San Francisco Bay Cities Baptist Union, under the leadership of W. Earle Smith. Sixty-nine churches have been established in the Bay area, forty-one in the past twenty-five years under Dr. Smith's leadership. Our church rejoices in having had a share in this vital work of home missions. There are 5,382 members in these forty-one churches, with total budgets of \$336,253.

When our church was considering ways and means of sending for one displaced family, a member said, "We shouldn't bring over just one. We ought to send for six families, at

least!" And we did, as the result of the concern of one man who felt the challenge, and aided by others who came to feel it as keenly as he. And when one of our displaced persons, a Ukrainian wood-chopper, presented himself for membership in our sedate suburban church, he received a welcome that would have warmed the heart of anyone.

The missionary spirit in our church seems not so much to have been taught as caught. When the pastor's wife invites Negro women into her home to lunch, it is not in order to prove that she has no race consciousness, but an expression of friendliness toward women whom she values as friends. Our young people exchange youth programs with young people of other races. Our women's society rejoices in having a Negro women's group as guests.

When, several years ago, our church began work in a near-by town with a large Chinese population, some of the Chinese began to attend our Bible school. An officer of the Bible school said, "I think it will be fine if some of these Chinese adults attend our classes, but what will we do if any of our classes should object?" I said, "They won't; but if they do, we'll disband the class on the grounds that it isn't Christian." Of course, the Chinese were welcomed as naturally as any other set of people would have been; for, after all, there is not much point in sharing Christ with the people of China if we are not willing to share a pew with Chinese at home.

On a trip through Europe and the Middle East a little over a year ago, and another trip to the Holy Land a few months ago, I saw some of the appalling results of ignorance and

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spiritual darkness. I felt a sense of responsibility for some of the dispossessed peoples whom I saw, and shared it with a friend one day at lunch. I neither asked for nor expected any particular response from him. A little later, however, as I dropped him off at his office, he said, "Come on upstairs. I want to give you a check." And he gave me a check for \$7,000. He had not been a member of our church long, and I could accept no credit for having instilled the missionary spirit. Yet someone, somewhere, had done a magnificent job of enlisting his interest in the world mission of Christianity.

Later, another thousand dollars was given, and, as the vision grew, a total of \$32,000 was received for the same cause, not as the result of a campaign or a drive, but simply because a few individuals had been trained to believe in the urgency of the task.

When a chaplain who belongs to our church told us of his visits to Korea, and appealed for clothing and baby food for a Korean orphanage, the response staggered him. He had expected to take the gifts home in his car, but had to send for a Navy truck. As I looked at the vast pile of usable clothing which came in, on the heels of a dozen other drives for clothing, I thought: "The more a Christian gives, the more he wants to give. Giving is prompted by love, and love is of God."

Specific methods employed in our church to stimulate an increased interest in the missionary enterprise include the conventional, time-tested techniques, plus a few others. In addition to a school of missions last year, during which we had six missionaries or missionary speakers at successive Wednesday night dinner meetings, we have missionary speakers on Sunday when they are available. Young people utilize missionary films. Every month a complete review of a missionary-study book is given in each circle of our women's society. Letters from Virginia Nickerson are published in our church paper. Mission stories are told in the Bible school classes and departments and in three children's churches.

Our missionary-education committee, in addition to setting up mission-study courses and schools of missions, led the church in "adopting" a missionary family attending a near-by seminary in preparation for another term of

service. The entire family was outfitted with clothing and essentials. Each women's circle of our church "adopts" both a home and a foreign missionary, and supplies these missionaries with needed clothing, birthday and Christmas gifts, and special needs for the field. More significant than the help rendered the missionary is the fact that the women are thus kept in close touch with some of our valiant soldiers of the cross around the world.

In the final analysis, the missionary enterprise is not simply reflecting the spirit of Christ in race relations, or seeking to create a better world, or feeding and clothing the needy, good and desirable as these things are. It is these things plus another supreme element, without which we would fail miserably in our task. The supremely important responsibility of missions is to win men and women to a commitment to Christ! I once heard of a man who often went fishing but seldom was able to report that he had caught anything. Invariably upon his return home his wife would ask the question which all empty-handed fishermen dread to hear: "Catch anything?" After months of having to admit that he had fared poorly, he came home one evening with a determined glint in his eye, though empty-handed. To the usual query he replied, a little too defiantly, "No, I didn't. But I influenced a few!"

Desirable and necessary as it is to radiate a spirit of Christian love and understanding, something more is required of us, and that is that we "make disciples." It is vastly easier to feed a hungry man than to talk about his relationship with Christ. It is not a matter of *either* feeding him *or* winning him. It is rather that *both* are required.

When missionaries come home, one of the things our members want to know is not whether they "influenced a few," but whether their influence was sufficient to win some. Many a Christian is willing to give sacrificially for the evangelizing of the world, who will give little or nothing at all to a movement that is only vaguely Christian, though wholly good.

I rejoice that I can support our American Baptist missionaries wholeheartedly, and that I can invite them to tell our members of their conquests for Christ on distant fields, knowing that they have an inspiring story to tell.

# Among the Current Books

**WRITING FOR CHRISTIAN PUBLICATIONS.** By Edith Tiller Ostegee. The Judson Press. \$3.00.

**O**UT of her wide experience as founder and director of the Christian Authors' Guild, a correspondence school in religious writing, the author now presents a practical, down-to-earth book that should be helpful to anyone interested in writing for Christian publications. It deals with all the essential steps in writing, from gathering source materials to submitting the finished manuscript to the publisher. It abounds in practical illustrations and examples, making the text plain enough for the most inexperienced writer, and valuable for writers of long experience. Here and there also are bits of counsel and inspiration that go to the heart as well as to the mind.

**TOMORROW IS YOURS.** By Orva L. Ice. Abingdon-Cokesbury Press. \$2.00.

**T**HE PASTOR of Calvary Baptist Church, Minneapolis, selects from a ministry of thirty-five years twenty messages that have served to offer inspiration and encouragement for purposeful living. Although the book is intended primarily for young people, it will prove to be of equal value to persons of all ages who desire a better understanding of themselves, a clearer conception of their goals, and the realization of a sustaining faith that makes life radiant and beautiful.

**THE PRESIDENTS: MEN OF FAITH.** By Bliss Isely. W. A. Wilde Company. \$3.75.

**T**WENTY-TWO YEARS ago the writer began research for the material presented in this book, in an attempt to ascertain the religious practices and convictions of the thirty-three Presidents of the United States, from Washington to Eisenhower. The somewhat

sketchy work presents little more than what is already known about the professed faith of these leaders. Attitudes and incidents in the lives of individual Presidents give evidence of their dependence upon God for guidance, and their unshaken faith in prayer. Excellent photographs and annals of each person enhance the value of the book.

**MISSIONS UNDER THE CROSS.** Edited by Norman Goodall. Friendship Press. \$2.75.

**A**TTRACTIVELY presented in this volume are the principal addresses, statements, and reports which derived from the enlarged meeting of the committee of the International Missionary Council at Willingen, Germany, in the summer of 1952. Two hundred persons, representing the Christian church in more than fifty countries, gathered in this little town in a lovely valley in the Waldeck Hills to consider "The Missionary Obligation of the Church." Their findings are published in this important volume, which now takes its place alongside reports of meetings previously held in Jerusalem (1928), Madras (1938), and Whitby (1947).

**CHRISTIAN FAITH AND SOCIAL ACTION.** A Symposium Edited by John A. Hutchison. Charles Scribner's Sons. \$3.50.

**M**ERELY to run down the names of the contributors to this symposium is enough to ascertain its importance in the field of Christian literature. Reinhold Niebuhr, Paul Tillich, Liston Pope, John C. Bennett, and nine other friends and former students of Reinhold Niebuhr (to whom the volume is dedicated) have undertaken here to depict the various phases of the problem of the Christian faith and social action—"for the purpose of expressing a viewpoint combining fidelity to the

Biblical message with responsible action in present day society." The net result is a collection of essays, by some of the top-ranking religious thinkers of our day, that ministers, theologians, and thoughtful laymen alike will find of compelling interest. Liston Pope, for example, comes to grips with this question: "Can Social Problems Be Solved?" And Reinhold Niebuhr, in the concluding chapter on "Christian Faith and Social Action," evaluates the preceding chapters and attempts to relate their theological assumptions to responsible social action in our day.

**THE QUEST FOR CHRISTIAN UNITY.** By Robert S. Bilheimer. Association Press. \$2.50.

**T**HE PURPOSE of this book is to give an account of the quest for unity among Christians during the past half-century. The quest began modestly, but has now reached the proportions of a world movement, which expresses itself in many different structures and forms. The first part of this book consists of five chapters. The first, on "Where did all these churches come from?" gives a good summary of how the Protestant churches came to be, historically. The next chapter seeks to answer the question "What has Christianity in America achieved by way of unity?" The answer is: The desire for unity has stimulated organic union, the association of individuals for many purposes, the cooperation of church agencies, and the cooperation of churches as such. The next chapter seeks to answer the question "What are our agreements and what are our differences?" The writer assumes a certain doctrinal agreement among Christians, but points out that Christians differ concerning their conception of the coming of the kingdom, the relation of the visible church to the invisible church, their conception of membership in the visible church, their interpretation of the

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sacraments or ordinances, and their conception of the authority of the ministry. The next chapter contains a good discussion of Christian unity on a world scale, and the next suggests possible next steps in the movement for Christian unity. The second section of this book consists of brief chapters written by representative people on the Baptists, the Congregational Christian Churches, the Disciples of Christ, the Eastern Orthodox Church, the Lutheran Churches, the Methodists, the Presbyterian Churches, the Protestant Episcopal Church, and the Society of Friends.

**THESE THINGS REMAIN.** By *Carlyle Marney*. Abingdon-Cokesbury Press. \$2.00.

**THE GOSPEL** of Christ for every man and for all mankind is the theme of these ten evangelistic sermons preached by the pastor of the First Baptist Church, Austin, Texas. The sermons are different—different in style, spiritual fervor, illustrative material, and the unique manner in which they deal with pertinent perplexities.

**THE GALILEANS.** By *Frank G. Slaughter*. Doubleday & Company. \$3.50.

**MARY MAGDALENE**, about whom little is known, comes to life in this fascinating novel. At the age of twelve she is offered for sale by her worthless father. Demetrius, a Greek, determined to keep this gifted Jewish child from a Roman master, buys her. He instructs her in music, philosophy, and the arts. Soon she is singing and dancing in the streets, ultimately appearing on the stage. Gaius Flaccus, Pilate's nephew, is attracted to her, desires her, and rapes her when she is eighteen years of age, and betrothed to Joseph of Galilee, a nephew of Joseph of Arimathea. According to Jewish traditions Joseph has the right to demand the life of Gaius for his crime, but Joseph does not believe in revenge. Mary does, and when the opportunity presents itself she makes an attempt to slay Gaius, but fails. Plotinus, the governor, decrees that for her wicked act the Jews must die. Mary begins to sing

and entertain the angry Romans until their rage subsides and all the Jews escape except Joseph. Mary promises that if Joseph and her friends are spared she will become Gaius' slave, which she does and remains until his death, after which she and Joseph become devout followers of Jesus.

**A REPORTER IN SEARCH OF GOD.** By *Howard Whitman*. Doubleday & Company. \$3.50.

**HERE IS** a book that has no rival. It is unique in its up-to-date, exhaustive, authentic, and multifarious answers to the question "What do people really believe about God?" A veteran journalist roamed all over Canada and the United States questioning people about their religious beliefs. Into cities, small towns, villages, and out-of-the-way places he went, asking Catholics, Protestants, Hebrews, agnostics, atheists, nature-lovers, intellectuals, professional and business men, scientists, farmers, factory and mill workers, the rich and the poor, the sick and the well, what they believed about God, the after life, fate, the problem of suffering, prayer, etc. The reply that he brings back from the scientists to the poorest housewife provides hope and encouragement. Here are answers to the *why's*, *how's* and *what's* in religion that come from people in all walks of life.

### Books Received

**CLEAR OF THE BROODING CLOUD.** By *Jack Finegan*. Abingdon-Cokesbury. \$2.50.

**THE BIBLE AND YOU.** By *Edward P. Blair*. Abingdon-Cokesbury Press. \$2.00.

**LIFE IS COMMITMENT.** By *J. H. Oldham*. Harper & Brothers. \$2.50.

**GUIDEPOSTS TO CREATIVE FAMILY WORSHIP.** By *Edward W. and Anna Laura Gebhard*. Abingdon-Cokesbury. \$2.50.

**THE STORY OF A MISSION.** By *T. S. Johnson*. The Macmillan Company. \$2.25.

**HOW TO BELIEVE.** By *Ralph W. Sockman*. Doubleday & Company, Inc. \$2.50.

**CIVILIZATION OF RIGHT RELATIONSHIPS.** By *William Thomas*

*Williams*. Exposition Press. \$4.00.

**VAGABOND DREAMS.** By *Edna B. Hawkins*. Exposition Press. \$2.50.

**DISCOVERIES MADE FROM LIVING MY NEW LIFE.** By *Eugenia Price*. Zondervan Publishing House. \$1.50.

**HOW TO PREACH FROM THE GOSPEL OF JOHN.** By *George A. E. Salstrand*. Baker Book House. \$2.00.

**JESUS LIGHTS THE SABBATH LAMP.** By *James S. Tippet*. Abingdon-Cokesbury. \$1.00.

**THE GREAT TRADITION OF THE AMERICAN CHURCHES.** By *Winthrop S. Hudson*. Harper & Brothers. \$3.75.

**APOSTLES OF DISCORD.** By *Ralph Lord Roy*. Beacon Press. \$3.75.

**IN PARABLES.** By *Clovis G. Chapell*. Abingdon-Cokesbury. \$2.00.

**PREACHING FROM PICTURES.** By *Kenneth W. Solliitt*. W. A. Wilde Co. \$2.50.

**GLIMPSES OF A SACRED LAND.** By *Carl F. H. Henry*. W. A. Wilde Co. \$3.50.

**HANDBOOK OF BIBLE GAMES.** By *Vernon Howard*. Zondervan Publishing House. \$1.25.

**RELIGION FOR VITAL LIVING.** By *Thomas S. Kepler*. The World Publishing Co. \$2.50.

**BE STILL AND KNOW.** By *Georgia Harkness*. Abingdon-Cokesbury. \$1.25.

**THE STUDENT PRAYERBOOK.** Association Press. \$2.00.

**RIGHT AND WRONG WAYS TO USE THE BIBLE.** By *J. Carter Swaim*. The Westminster Press. \$2.50.

**A PATTERN FOR LIFE.** By *Archibald M. Hunter*. The Westminster Press. \$2.00.

**THE BAPTIST MINISTRY THEN AND NOW.** Robert G. Torbet. The Judson Press. \$2.00.

**ADAM IN OCHRE.** By *Colin Simpson*. Inside Aboriginal Australia. Frederick A. Praeger. \$5.00.

**THE CHRISTIAN HOME IN A RURAL SETTING.** By *C. R. McBride*. The Judson Press. \$1.00.

**BIBLE QUIZZES ON THE LIFE OF JESUS CHRIST.** By *F. H. Moehlmann*. Zondervan Publishing House. 50 cents.

**"ACT 'EM OUT" STORIES FOR CHILDREN'S PROGRAMS.** By *Harry C. Trover*. Zondervan Publishing House. \$1.00.

# Partners IN THE BAPTIST WORLD MISSION



## Awareness and Concern

**A**RE WE REALLY aware of Robert Holliday's needs? If so, are we concerned?

Our local paper carried this story recently:

"A 7-year-old boy drowned today in a swimming pool crowded with seven to eight hundred swimmers.

"A lifeguard spotted the limp body of Robert K. Holliday under the surface. Workers tried for an hour to revive him.

"In addition to those in the pool, several hundred persons were outside watching, including the boy's mother, Mrs. Evelyn Holliday of Anderson, S.C."

All about us are Robert Hollidays in need of spiritual help and the message of salvation. The world often is unconcerned about their need.

It is good to be associated with a million and a half American Baptists who are concerned for those in need. May all of us continue to support American Baptist missions, so that our ability to help may be increased.

Executive Secretary  
South Dakota Baptist Convention

service. Some were children, eager for the fresh beginning of the Christian life. Some were old men and women who came to speak in Kiowa or Comanche, and tell the congregation of three hundred persons what it meant to them to follow Jesus. Young men and women came to declare before their friends that they were making a turn-about in life. One of them, a handsome man, had driven one hundred miles to stand before his people.

Only a father who has run far down the road to meet his returning son, a father who cares for his children as only the Indians care for their children, can know how my Indian friend felt that evening. "I wish the meetings would last longer," he said later, "I have another son . . ." That is why the Indians camped at Red Stone—they have sons, and daughters, and friends, whom they want to see walk down to the front and declare themselves for Christ.

The first association meeting at Red Stone was in 1909. Then two thousand Indians, including many Cheyennes, camped by the river flowing a few hundred yards away. Their horses grazed on the green range. There was plenty of free beef to eat!

This year automobiles outside the tents glistened as brightly as those outside any rural church. And if the owner came from south of Lawton, where a few Comanche Indians are profiting from oil, the car was larger than the others.

"Indians don't forget," an old Kiowa said. They remembered to bring Rev. and Mrs. Harry Treat back to Red Stone; for this was the fiftieth anniversary of the mission which was started when Peahbone Paudlety was converted at Rainy Mountain. Because Peahbone wanted a church near where he lived, he gave five acres of his 160-acre allotment to The American Baptist Home Mission Society on which to build. Missionary H. H. Clouse, the Rainy Mountain pastor, came over to have the first meeting under an arbor. That was in 1903. The church was organized in 1905.

## Tents Pitched for God

By R. DEAN GOODWIN

**L**OCUSTS with their buzzers turned on, mosquitoes singing as they sharpened their needles, flies dancing because of the aroma of food cooking over campfires, red dust hurled by the wind, and steam rising from the blossoming cotton field—all these greeted the visitor to the Red Stone Indian Baptist Church for the annual meeting of the Western Oklahoma Indian Baptist Association, July 30 to August 2.

But these did not turn back the Indians coming from the dozen churches of the association. They

built their arbors, pitched their tents, lighted their campfires, visited their friends, and went to meetings under the big tent pitched by the side of the stone church.

The Red Fire Ball, which Indians once worshiped, was already in the western sky, when just before the final Sunday service a veteran Christian Indian stopped me and said: "It's too short. I wish it would last longer. That was my son who came forward this morning."

About fifteen persons had come down the aisle after the morning

Rev. George W. Hicks, a Cherokee, missionary of the Home Mission Society, became pastor. The Treats went to Oklahoma in 1907, and Red Stone was one of the fields under their care from 1911 to 1941. Missionary Treat was a builder of foundations. He conducted a school for Indian children. In it he taught such practical subjects as carpentry. He saw the home's beginning to improve.

Frank Belvin, an Indian who now heads Indian mission work for Southern Baptists, was pastor for a few years after the Treats left. Then Rev. J. Lester Raney came. With Mr. Raney as a teacher and guide, James Two-Hatchet was pastor of the church. He was followed by Stecker Paudlety, the present pastor.

The transition of the Indians from the old ways to the new may be seen in the Paudlety family. The first convert from that family knew no English, but through the interpreter told of his religious experiences. At one time he was lost and for three days without food. Then he shot a turkey. He ate the turkey, and because it saved his life he worshiped the turkey for a year. Another time a snake saved him from starvation and he worshiped the snake for a time. He was a sun dancer and a ghost dancer. "But I was never satisfied until I found Jesus," he said.

In later life Paudlety suffered a stroke. Relatives and friends stood by his bedside, along with Missionary Treat. "Try Peyote," said one. Paudlety shook his head. "Let's make medicine," said another. Paudlety signed to his son David to put them all out. Only Mr. Treat and the medical doctor were allowed to remain. When Paudlety became well again he told of how Jesus could hold one up, "even when so sick that he almost forgets how to say the name 'Jesus.'"

Paudlety's son, David, was chosen by an Indian mission executive to go to Stockholm in 1925 to the meeting of the Baptist World Alliance. Baptists there were amazed that they could have interesting conversation with an American Indian! And now Stecker Paudlety, David's son, is pastor of the church; Victor, another son, is superintendent

of the Sunday school; and LeRoy, yet another son, is a deacon in the church. Both Victor and LeRoy are in social welfare work. Today the great-grandson of the first convert, a student at Bacone College, is considering the Christian ministry.

A backward look on the closing night of the annual meeting, when Mr. Treat conducted special memorial services for the deacons he had known in the Indian churches, revealed that even the first deacons were devout Christians. Deacon Toyobo, once testified: "Prayer is the one arrow you can shoot into heaven." Deacon Goomda, of the Rainy Mountain Church, now eighty-six, was at the service, listening through the ears of a Kiowa interpreter. More than eighty deacons have come out of the dozen Baptist churches in western Oklahoma, forty-four of whom were Kiowas. They have walked the straight road.

A year ago the association decided to send a missionary to the white people. So, Lela Mae Satoe, who had grown up in the Indian churches of Oklahoma, prepared for mission service in the Baptist Missionary Training School, and became a missionary to the Christian Center in Denver, Colo.

Missionaries of our Home Mission Societies are more likely than ever to be Indians. Rev. Barry E. Shongo has just gone from his home on the Cattaraugus Reservation in New York state to be a missionary at Geary and Watonga. Ioleta McElhaney, a product of the western Oklahoma field, is a missionary of the Woman's American

Baptist Home Mission Society. Missionary Raney has a continuing training program for lay pastors.

One who glories in the past, when two thousand Indians came to the meetings, may be disappointed when he sees three hundred Indians at the meetings in 1953. One who looks forward, however, will see the association meeting in the big tent in the future, just as in the past, as an important part of the church year for the Indians. But, he will also note that Indian life is changing. Children are less inhibited. Young people, with education and skills, are going to the cities to make a good living. The seven thousand Indians surrounding Anadarko are on the move and often have no place to stop.

Looking at the present world, with the future also in view, The American Baptist Home Mission Society is dedicating in October the new Indian Christian Center in Anadarko. Here the Indian will find friends, a wholesome way to spend his time, a place to clean up, and sure guidance in a world where many white men still want the Indian's few dollars, and in return give him bootleg fire-water and cheap amusements.

Rev. and Mrs. Charles Osborne, from Colgate-Rochester Divinity School, are beginning their ministry in the Christian center. The beginning is none too soon; for those Indians who no longer come to association meetings for free beef, and, therefore, no longer hear the sermons under the "big top" and find the way of Jesus, will now come to the center for help, and will find the witness of Jesus Christ.



Class of Indian boys learning Bible lessons under the trees



Rev. and Mrs. Stecker Paudlety and Rev. and Mrs. Harry Treat

# Women Over the Seas

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

## A Veteran and a Novice Arrive in Japan

*Miss Thomasine Allen began her career in Japan in 1915, and Miss Lois Hampton saw her adopted country first in 1952. Miss Allen sets people wondering whether she could have brought any more baggage; Miss Hampton is set wondering by the wonders of Japan.*

### Arrival in Kuji

By THOMASINE ALLEN

WHAT A DEPTH of meaning, and drama, and work, is in that one word "baggage"—loving hands that gave, loving hands that packed the forty-seven big trunks and boxes! The generosity of all on that side of the Pacific, and the kindness of customs officials on this side, who realized the purpose of my much baggage and passed it through quickly—neither will soon be forgotten.

The directors of the Christian Center at Kuji, Mr. and Mrs. Yahaba, took the twenty-two-hour trip to meet me, and were the first friends I could see as the ship came in. Into their little daughter Junko's hands I thrust the red zipper bag full of tins of olives, and, since passengers on the freight boat on which I came had saved their oranges for her, she had her heart's desire completely fulfilled—olives and oranges had been "ordered."

The long, hard trip to Kuji was lightened by friends along the way coming to the train, some from a long distance. A stopover of two hours was made in Morioka, the capital of Iwate Prefecture, in order to make a courtesy call on the governor and other state officials. Several stations from Kuji, our twenty-four little primary school children crowded onto the train to escort me. Kuji station was packed, until the crowd overflowed all around the building, and the street was crowded with people to greet me. There must have been a thousand! I felt that I had really ar-

rived, however, when our staff and workmen—carpenters and painters (for much building was in progress)—gathered on the center playground for a thanksgiving prayer service immediately upon my alighting from the car. The background of many apple trees in full bloom against a setting sun added to the beauty of this scene.

In another way I did not feel quite at home at first, for there were so many improvements and developments. The dormitory building, which houses many of our workers, and also the little primary school we started a year ago, were completed in my absence and are beautiful. Mrs. Yahaba would have made a wonderful architect, or interior decorator, or landscape gardener, but surely there is no place in greater need of her talent for creating beauty, inside and out, than right here in Kuji.

Near the little clinic was an old house which they tore down and built anew, adding more rooms for a beautiful, separate little hospital for tubercular patients. The foundation is in, and the lumber is on the grounds to build a big annex to our present clinic building. We had to have more room to accommodate patients, and take them out of the center building where they are now.

My first night back, one of our Japanese doctors brought back in the station wagon a woman who soon gave birth to twin baby girls. A man bitten by a poisonous snake, and a little boy dangerously ill with pneumonia, were also brought in and saved that night. This all made me keenly aware of the service our faithful staff has been so unselfishly giving.

There was a feeling of real humility and thankfulness when I thought of the developments of the last six years—from a small staff for kindergarten and Sunday school in our center building, to a present staff of twenty-five, another center building, a large kindergarten, a day nursery, fifteen Sunday schools, a sewing school, a primary school (the only Christian primary school



Junko Yahaba, aged eight, presides at tea ceremony on arrival of Miss Allen. Junko's parents are second and third from right.

north of Tokyo), a clinic and hospital, an organized church, and our branch center, with its Sunday school and kindergarten in a town thirty miles away. When I thought of all this, I knew that the tribute of the hundreds of people at the station was a recognition of its worth to the community.

## In Lovely Japan

By LOIS M. HAMPTON

ONE OF THE most colorful events we have seen occurred soon after our arrival. Really, the event was two festivals, the one Shinto and the other Buddhist. Many of the people celebrate both together. The Buddhist festival is called *Obone*. It is a time when the ancestral spirits are welcomed back for a visit of three days. On the night of the third day, they are sent back to the world of the spirits with quite a fireworks display—much more beautiful than ours. Lighted paper lanterns are floated out on the water to light their way. We saw the fireworks from the shore of a bay where people were out in graceful boats with lanterns hung on the prow.

The other festival, called *Omatsuri*, is seen in different areas of the city at different times during the summer. Each district has its own headquarters, which is a shelter on a platform all decorated for this occasion. Food is offered to the gods there, and there is a beautiful house for the god. They put the god house on a strange cart and take him out for a ride. There is quite a procession, with boys dressed in blue and white kimonos drawing the cart, and hundreds of chanting children. All night there is beating of drums and dancing. During this festival the Shinto priest blesses each house in his district, if the families want him to do so. The houses that have been blessed have white pieces of cloth tied above the gate. We also attended the blessing of the new house next door to the Shinto priest. It made me think that perhaps in this ritual the Christians are missing an important opportunity.

On a tour of the mission we visited the Yokohama First Baptist Church. The minister, Mr. Tokita, studied at Colgate-Rochester Divin-

ity School, and has two daughters who studied in the States also. Their concrete church building was just a shell when the war was over. It was the only building left for miles around, and now it has been completely surrounded by Army buildings. In fact, the only way they retained the building was for the Tokita family to live in it. Repairs are progressing. The chancel has been completed, and a tile baptistery put in. One of the Soshin (Mary L. Colby School) girls stood before the congregation that morning and gave her statement of faith, was baptized, and received the right hand of fellowship. Missionary work is going slowly in Japan, but those who have been won are loyal.

Language study began the middle of September. Eight hours a day is the study-time suggested, but I have found neither the time nor the discipline to listen to myself recite Japanese that long every day! I am teaching in English a boys' Bible class of seven university students every Sunday morning. I also help with the choir.

Our mid-term examinations in Japanese were held the end of October, and then came a few days off. Our group from the language school reserved the first car of the electric line that runs from Tokyo to Nikko, a mountain resort famous for its shrines and beauty. Instead of going around and around the mountain, a narrow road had been built back and forth along the side, with twenty-nine hair-pin turns. The ride was breath-taking for this reason, but also because we could look down the valley and see, all around us, the most beautiful colored trees I have ever seen. The

### Try a Winter Vacation—Free

See the Philippines through the eyes of Mission Secretary Ralph L. George. Live with the Filipinos in their homes and churches, and join them at a feast. Any number of characters may be used to present the mimeographed dramatization, "Visiting the Pearl of the Orient," for women's programs and church family night. 15 cents from the Woman's American Baptist Foreign Mission Society, 152 Madison Ave., New York 16, N. Y., or Baptist book stores.

countryside was most interesting, with harvested rice drying in racks in preparation for threshing, some green crops growing, and another crop being planted. I want a picture of a house with a thick overhanging grass roof!

When we arrived at Nikko, I looked up at the mountains and felt myself in the Pacific Northwest. Buses were waiting to take us to Lake Yumoto, where we were to spend the night. First, we went to Kegon Falls and took the elevator down to the foot to look up at it. After lunch, and seeing two more waterfalls, several of us walked from the last one around the edge of the lake to our hotel.

This was a hot-springs resort—sulphur, no less. We were three in our room. A maid brought some charcoal for the *hibachi* (burner), some hot tea, and some bean-paste candy which I thought horrible. The room was fascinating—sliding doors into a vestibule, then more sliding doors into the main room, and more sliding doors to a narrow room that overlooked the lake. The floors were covered with *tatami* (padded bamboo matting), and we sat on cushions at a low table. On one side of the room was a *toko-noma*, which is practically a revered alcove in some homes. It usually has a picture scroll and a flower arrangement.

Supper was scrumptious! Breaded fish, fried potatoes, soup made from squid, fish cheese, radish, and some kind of cold fish. Beside each individual table was set a big plate of the makings for *sukiyaki*, a Japanese dinner dish. Girls in kimonos came to our *hibachis* and cooked it as we watched, and served rice and tea. It certainly was good to the last bite! I had a comfortable night with two thick quilts over and two under me, for the temperature was only forty-one outside.

The next morning we left for Lake Chuzenji, which was lovely in the morning sunlight. We stopped at a big shrine, and later had a guided tour of the Nikko shrines, which are set among huge cryptomeria trees. We had just a passing glimpse of the Sacred Bridge on the way to the station.

There is never a dull moment in Japan!

# Tidings from the Fields . . .

of the WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

## A New Christian Friendliness Missionary

By ELIZABETH MILLER

SOMETIMES God guides by pushing rather than leading, sometimes by closing doors instead of opening them. At least that is the way it has seemed to work out in my life. I have made careful plans to do one thing, only to find myself doing something entirely different, something I had had no intention of doing at all. As I look back I can see that God was behind the change in plans, and his way was right.

### Graduate Work

For example, I never expected to go to a divinity school. I was merely planning a year of graduate work; for scholarships for women were plentiful during the war. I wanted a little more time before I settled down to a regular job. "One year will be long enough," I thought. When an opportunity came to get my master's degree in two years, I refused it because that was too much time to spend in further study. Yet, a couple of months later I was registering in Yale Divinity School for a three-year course leading to a B.D. I still do not know just how it came about. Somehow, in that short length of time, my thinking changed from an interest in secular social work to an interest in religious social work.

At the end of my seminary training I knew just what I wanted to do. I wanted to work with refugees overseas, but a few months after graduation I found to my amazement that I was a rural minister. It was not something I had wanted to be. I had always thought women ministers were peculiar and odd. Even when some of them became my friends, and I found them to be normal and interesting people, I

thought that they were just exceptions to the rule. Anyway, even if a woman minister was not peculiar in herself, everyone would think she was. It just was not the job for me! Yet when the door to overseas refugee work remained closed to me,



Elizabeth Miller is honored at a reception in the Readsboro church

and the door to a rural church was opened, it seemed the call was of God. And I went.

It was then that I learned that when one follows the call of God, God gives a happiness greater than one ever dreamed of. There followed for me in the Readsboro church five and one-half of the happiest years I have ever spent. There I found love and affection in the people. The challenge of the work made the years there a constant inspiration.

### Another Field

Then the time came when I felt that it was right for me and for the church that I go to another field, but the problem was what to do next. I had been ordained specifically to serve the Readsboro church, but I was not sure I was called permanently to the preaching ministry. I did not know what I would do next, but certainly I

had never expected to become a Christian friendliness missionary. I knew practically nothing about the work. I had even had trouble filling out the report blank from our church! Now the call came for me to go into full time Christian friendliness work, and I did not know what to do. I studied it. I tried to run from it, but God's hand was on my shoulder pushing me toward it. I knew then it was his plan for me.

I accepted the position of Christian friendliness missionary in Massachusetts, and resigned from the Readsboro church. Even after my long consideration I still did not know much about the work. When people in the church heard that I was leaving, they would come to me with a rather puzzled expression and say, "Just what is a Christian friendliness missionary, Miss Miller? What will you do?" I had to answer them, "I don't know exactly, but I'll come back and tell you."

I still cannot completely answer all the questions. Through the whirl of events of training and introduction some impressions have come clear. I have begun to see what Christian friendliness is, and what a Christian friendliness missionary does.

### Brotherhood in Action

Part of it came clear when I was sent as a trainee to a progressive dinner for foreign students given by the South Orange Baptist Church in New Jersey. Here were students from all over the world—India, Iraq, Egypt, Germany, Cuba, and the Philippines, gathered together with Americans from the South Orange church. Soon experiences were being shared, notes compared, and far places were leaping from the pages of geography to reality.

It came almost as a shock when one attractive young girl said, "Up

until two years ago I wore the veil in Iraq. My mother and sisters still wear it, but I refused to do it any longer." One could almost see the thoughts clicking in the minds of those who heard her. "She wore the veil! How could she? She's so 'American' looking!" Gradually, as we listened to her and to the others we began to realize that though customs and ways of life may differ, the basic dreams and hopes of all men, whatever their native land, are very much alike.

And what of the students? They, too, found something there. They found a friendly welcome in American homes. They met American people and were able to carry back to their countries a truer picture of what life in the United States was like. The impression these students have of our country may someday affect the political relations of this country and the rest of the world; for in the hands of these students may lie the future of their countries.

But more than that, these students came into Christian homes and saw Christian life. Some of them were not Christian, and, while no one preached at them, I do not think they could forget quickly the prayer that all men might be brothers, offered by one of the men before the meal. They saw the principle of Christian brotherhood in action. They met Christian people interested in them. Who knows what effect it will have on them? Work with foreign students is the place where home missions and foreign missions blend.

### No Prejudice There!

More about Christian friendliness came clear to me when I visited a Christian friendliness club in New York city. I watched the children from many different homes—Chinese, Japanese, Negro, Puerto Rican, and old stock American—work and play together. There was no prejudice there. They were doing things together and the color of the skin of the person next to them made no difference. These children were learning early that all people are children of God and equal in his sight. Part of Christian friendliness is teaching children to be free from prejudice.

I learned more when I came back to Boston to start my work. I went to one of the worst sections of the city with the Russian minister to visit a family. We climbed the dirtiest, dingiest, smelliest staircase I have ever seen, and at the top came to the three small rooms where a family of six lived. Most of the space in two of the rooms was taken up with beds. It must have been almost impossible to avoid the leaks in the roof when it rained. There seemed very little hope that the family could find better quarters, for the father made only twenty dollars a week as a waiter. He spoke no English.

As we talked, the father asked through the minister-interpreter, "What about my boys of seven and eight? Is there any place where they can go to get away from here for a while this summer?"

I found myself answering, "We have a program called 'Vacations in the Country.' We send children to people in the country who agree to take them during the vacation school period. I have just come to the work here; so I don't know that I could do anything with it this summer or not, but perhaps we can get your two boys out, anyway."

I did not know whether I could do it, but I was going to try, because Christian friendliness is seeing that children—whatever their background—have a happy life.

### Problems to Solve

It means more than just getting the children to camp, though. If we are going to help the family we shall have to try to get the father a better job. That will mean teaching

him English, and perhaps making some arrangements for him to learn a trade. It may mean getting into the field of legislation, because people should not have to live in houses with leaky roofs, and in a place where it smells as if the sanitary facilities were practically non-existent. This work certainly gets complicated!

This is just one case. If I'm going to do the work right I will have to find a vacation place for these boys, an English teacher, a job for the father, and look into laws about leaky roofs and sanitation.

I learned more about Christian friendliness from the stream of letters and conversations about the adopted families overseas. Parcels are sent every month to people in Germany who are in need. Letters are written to them, and in return letters come from them. There is as much excitement about a new baby in one of these families as there would be if the family lived next door. This project has made neighbors of people across the seas.

There is a lot more I have learned. I attended meetings on immigration until my head was swirling with technical terms. I went to a committee on migrants and found that there were migrants in Massachusetts and that they, too, were partly my responsibility. No matter how much I learn, I suppose there will always be more, because Christian friendliness work keeps changing. It varies from state to state, and year to year, even as life itself, because Christian friendliness is really the art of making Christianity live, of putting it into action, of turning words into deeds, and making Christian brotherhood a reality.

## A New Story

"... *These My Brethren*" is the thrilling story of American Baptist leprosy work. After a survey of this work in Assam, Bengal-Orissa, Belgian Congo, Burma, and China, Miss Ada Stearns, of the Woman's American Baptist Foreign Mission Society, tells the moving story of Marjorie Wilkins Hnan, "The Bravest Woman I Ever Saw," who contracted the disease in the midst

of her helpful missionary service.

This book from the Woman's American Baptist Foreign Mission Society should be in every Baptist missionary library. It will be a good supplementary book for our world theme: "Life and Task of the Church Around the World" and our own *Baptists Under the Cross*. Price, 50 cents. Available at your nearest Baptist book store.

# MISSIONARY AND STEWARDSHIP EDUCATION

## Missions for Young Adults

By GEORGE T. KING

**A** LITTLE OVER two years ago the First Baptist Church in Crawfordsville, Ind., organized its first coeducational missionary society. A group of the young adult women had previously organized a new mission circle taking the name "Ann Beers Mission Circle" and as their special interest missionary, Mrs. Richard Beers, missionary to Gauhati, Assam. The following year they voted to include their husbands in the organization and changed the name to the Dick and Ann Beers Missionary Fellowship, thus naming their organization for both Mr. and Mrs. Richard Beers.

For over two years this group has been coeducational. Meeting once each month, these young adults together study missions and work on various projects. Mending old hymn books is one project. And as these hymn books are repaired and then shipped to the mission fields, so are all the books in the church Bible school department kept in good condition by the Dick and Ann Beers Missionary Fellowship.

Are the activities limited to books? Indeed, not! This group has painted the chairs in the cradle room and in the junior and junior-high departments of the Bible school. They have painted the church kitchen, too. And they have done numerous things for the Beers family, such as sending them one hundred feet of black and white 35-mm film, and some colored film of the same size, and remembering

them at Christmastime. Recently a layette was sent to Mr. and Mrs. Beers for their new baby and from time to time other articles have been sent to Assam. And to Thomasine Allen in Kuji, Japan, a stamp shower was sent; also some used winter clothing. Gifts have been made to every special missionary appeal in which the church has participated.

The White Cross quotas are worked on by both men and women. Here, in this Dick and Ann Beers Missionary Fellowship, men who have been Army officers, who are college graduates, and successful in various fields of business, cut quilt blocks, roll bandages, pack missionary boxes, study, and give missionary programs.

Both men and women serve as officers. The president for 1951-1952 was Mr. Chester Adams; the president for 1952-1953 is Mrs. Eldon Kessler. The average attendance is twenty-five. The meetings are held in the various homes of the members and at each meeting a second home is chosen as the place to take the babies. There a baby-sitter is employed to take care of the children while the parents attend the missionary meeting.

It is our conviction that men need to know about missions and that if they are given an opportunity to share in missionary study and activity they will make a real contribution, not only financially, but also through the use of their

ability and time. Through this fellowship, we predict a growing missionary zeal which will reflect itself in our missionary giving, and perhaps through young people dedicating themselves to missionary service.

Congratulations to the First Baptist Church and to this splendid group of young adults which is making an outstanding contribution to the total life of the church.

## Congratulations

With vibrant enthusiasm, Arthur J. Greer, pastor of the Calvary Baptist Church, Pueblo, Colo., made plans for a church school of missions. He planned thoughtfully, carefully, thoroughly, and a church school of unprecedented success was the result. His report follows:

"The school was an unprecedented success. The church membership (active) is only 165. Further, this is a shift-work town, which means that one-third of the members are apt to be working at any or all times. Still we had as many as 120 present at our week-night school of missions.

"I believe this has been our most important step forward in this church. When the missionary organization becomes strong and enthusiastic, we will be much better able to build the new church we are planning."

## Reading and Reporting

For many years members of our Baptist churches have reported on



Dick and Ann Beers Missionary Fellowship at work—and having a wonderful time in the process!

their reading during the church year. This reading report has been made in addition to the report by the church of its achievement in missionary education during the year. Concentration has been placed in the missionary-education report on the reading church: that is, five per cent of the resident church fellowship reading five books each, or ten per cent reading three books each. In the reading program report emphases were placed upon Bible reading, the number of persons of all ages reading books listed in the national missionary reading program for the year, and the number of books read during the year.

Such has been the procedure up to the year 1952-1953. When the 1952-1953 annual reports for the department of missionary education were prepared for the record and annual report book of the women's society and the program of missionary and stewardship education, the department's reading report was eliminated, since information concerning the reading program was incorporated in the report of the vice-president of missionary and stewardship education for women of the National Council of American Baptist Women. However, inquiries and statements have indicated that Baptist readers desire to make a reading report to the department of missionary and stewardship education, as well as a report of the church's achievement in the program of missionary and stewardship education. Therefore, the questions concerning the number of books of the Bible read, the number of readers of all ages of books on the national missionary reading program, and the number of books read, will reappear on the 1953-1954 annual report of the department of missionary and stewardship education.

## Reading List

*Baptists Under the Cross.* Compiled. 75 cents.

*Home Mission Digest No. VI.* By H. C. Schmitz and C. G. Hansen. 50 cents.

*Table Talk and Tidbits.* By D. A. Stevens. \$2.50.

*That the World May Know.* By C. W. Ranson. \$2.00; \$1.25.

*Where'er the Sun.* By S. H. Moffett. \$2.00; \$1.25.

*Papi.* By Eleanor Hull. \$2.00; \$1.25.

*The Church We Cannot See.* By Nelle Morton. \$2.00; \$1.25.

*Friendly Children Around the World.* Compiled. 75 cents.

*Missionary Story Hour.* By Nina Millen. \$1.50.

All books may be purchased from your nearest Baptist book store.



October ..... *Jonah*

November ..... *Isaiah*

December ..... *Luke*

January ..... *Ezekiel*

It is my confident hope that my subjects may never cease to cherish their noble inheritance in the English Bible, which, in a secular aspect, is the first of national treasures and is, in its spiritual significance, the most valuable thing that this world affords.—GEORGE V, *King and Emperor, British Empire*

If your church does not have a copy of the "Library of Missionary Reading Books, 1943-1944 to 1952-1953," this may be ordered from your nearest Baptist book store. 50 cents.

If your church has not received its copy of "Friends Through Books," communicate with your association or state chairman of missionary and stewardship education, your state office, or the Department of Missionary and Stewardship Education, 152 Madison Ave., New York 16, N.Y.

## Planning Stewardship Education

Stewardship education is concerned with helping persons become aware of all the resources of personality and material wealth which God has created to achieve his own purposes, and so to manage the resources with which each is entrusted to the end that he may be dedicated to the doing of God's work.

Stewardship education relates to all of life. All we are and have: time, abilities, and financial resources.

Stewardship education must be effective if Christians are to respond to their opportunities for the doing of God's will.

Stewardship education needs to be an integral part of all that the church does in Christian education.

Stewardship education to become integrated should be related to the educational organization in the church.

Stewardship education and missionary education are so closely related that a line of absolute distinction is difficult to draw. It is suggested, therefore, that a committee on missionary and stewardship education be set up, that the chairman be a member of the board, that the membership be related to the children's division, the Baptist Youth Fellowship, the woman's society, and the men's council.

*Tithing Adventure Packet....*

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TITHING THE TITHE IN GOD'S ECONOMY	2 00 per 100
YOUTH GUIDE TO TITHING IN GOD'S ECONOMY	2 00 per 100
STEWARDSHIP BROCHURE AND AUDIO VISUAL AIDS	10¢ each

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## MISSIONARY AND STEWARDSHIP EDUCATION - *The B.Y.F.*

### Milk for Millions

The National Baptist Youth Fellowship is asking state and city and local B.Y.F.'s all over the country to join in a really wonderful project, that of helping to give funds to send fifty thousand gallons of milk to needy areas all over the world.

Church World Service has received from the United States Government 415 carloads of powdered skim milk absolutely free. This is a marvelous gift, but this milk must be moved from the United States to Korea, India, the Near East, Europe, and other points of need. That is why they have asked the B.Y.F. to help them provide funds to make this possible.

Promote this project in your church, state, and city B.Y.F.'s. This project has already been started at Green Lake this summer when on the last day of the national youth conference, \$55 was collected. Promotion for this project can be loads of fun using the idea of a cow, milk bottles, milk cans, catchy slogans on posters, sacrifice suppers, etc.

Because this becomes part of our world relief program the money

given for Milk for Millions applies on the unified budget of your church.

It is important in giving full credit for the money you give that you do two things:

1. Send the money through your church benevolence treasurer to your state convention or city mission society office labeled "B.Y.F. Project, Milk for Millions."

2. Send a post card direct to Miss Elsie P. Kappen, 152 Madison Ave., New York 16, N. Y., stating the church, city, state, name and address of B.Y.F. president and the amount given. (Do not send money to this address.)

What is your answer to these equations? 10¢ (1 candy bar) equals 1 cup of milk a day for 2 months; 60¢ (a movie ticket) equals 1 cup of milk a day for a year; \$6 equals 1 cup of milk a day for a year to 10 people; \$750 (a carload) equals enough to give 1,250 people a cup of milk for a year.

Put your drop in the bucket!

A new relief folder including this and other relief projects, is available for B.Y.F. use.

DEAR FRIENDS OF THE FELLOWSHIP:

What a thrill it was when Dick and Ann Beers went out to the foreign field, the first of the active young people to go after the Baptist Youth Fellowship had been formed! Dick was one of those at the Denison conference in 1939, which laid the ground work by young people themselves for the fellowship. Later, just the year before his going to Assam to be engaged in youth work there, he was national world outreach chairman.

The young people at the national council meeting in June, at Green Lake, had the privilege of hearing Dick speak. All B.Y.F.'ers will enjoy the following message which he has written for you.

Very sincerely yours,

*Elsie P. Kappen*

### Young People in India

By R. G. BEERS

To be a young person in India today is a great opportunity. With independence in 1947, nearly one-fifth of the world's people gained their freedom. And those people are in the heart of Asia, the focal point of the mighty movements shaking the world today. The Republic of India is looking to its youth to give of their best in public life and as private citizens, for they have training and knowledge their parents never had.

"Please pray for me," a graduating college student told us recently; "I am the first boy in our whole tribe to get a college education, and my people will want me to take some position of great responsibility among them."

In many ways the churches are trying to enlist Christian youth in Assam for the work of Christ's kingdom. Out in the tiny village churches you will find youth groups. Although the great majority of these have very little leadership or encouragement, they gather



Wynn C. Fairfield, executive director of Church World Service, distributes milk to children representing nations to receive gift

weekly for prayer, singing, and Bible study. And from these Christ-centered fellowships some wonderful things come.

In one of our annual conventions the young people of a small church apologized because their offerings had been very small. Then they went on to tell how their church had long needed a kerosene pressure lantern to light up their evening meetings. The young people went out in the jungle and set up camp, and there they stayed over a week burning wood to make charcoal. Later they helped some farmers in harvesting their rice, and finally had enough money to purchase the lantern. Now they keep it filled and shined.

The youth of Assam have a biennial convention for inspiration, training, and fellowship. It is particularly important in breaking down barriers and demonstrating the power of Christ to unite men in his service. Assam is divided into many tribal groups, most of them wearing different clothing, eating their special foods, and speaking one of more than a hundred languages. Ancient hatreds and rivalries still have great power over men's hearts and minds, but in our youth work we have seen wonderful evidence of how Christ can bring them together.

The camping movement is new in Assam, but we feel it has a great future. Some of our best camps have been work camps. There is so much need in India, and many times it needs only consecrated hearts and muscles to do the job. The Christian youth of Assam have a brand-new college because two work camps were held to get the ball rolling.

Gauhati is the government education center in Assam, and there we have a splendid program for college students. About one hundred join in the activities of the Student Christian Movement. These include fellowship, worship, Bible study, evangelism, and social service. The aim of the students is to know Christ, and make him known in their college community, and the world round about. They love to sing, and are very capable in their leadership ability, even though their language barriers force them to work in English in the S.C.M. Once each month the students take full charge of our Sunday evening worship.

These fine young people have sent greetings to all of you in America. Won't you remember them in your prayers, asking God that they remain faithful in all things to do his will?

### Missionaries to the B.Y.F.

The Baptist Youth Fellowship has found its use of national internes to be one of the most effective means of promoting youth work within the churches of the convention. Directors and pastors

have expressed their appreciation of the humble, sincere, and forceful way in which the internes have challenged Baptist youth with a renewal of enthusiasm, vision, understanding of program building, and interest in visitation and personal witnessing.

For the past few years the B.Y.F. has recruited outstanding young people of unusual talent and Christian conviction to serve the convention as discipleship internes. These young people give a year of their lives to Christ for the purpose of specialized Christian service to the youth of our convention. Each interne receives a subsistence salary of ten dollars a week. Churches served by them are expected to provide board and room, and to take an offering for travel expenses.

The internes are assigned by state and area directors. Within the states they go to the churches for a week; participate in youth retreats, rallies, conventions; conduct week-end evangelism programs, training classes for officers and youth advisers.

Presented here are the internes and the areas where they will be serving.



Dorothy Devor: Wash., Oreg., N. Calif., Nev.; Wilma Faye Rugh: Utah, Mont., Idaho; James Treat: N. Dak., S. Dak., Nebr., Kans., Colo.



Sylvia Ann Sikes: Wis., Iowa, Mo., Ill., Ind.; Dorothy Jane Stoddard: Me., Vt., N. Y., Pa., Ohio; Jacqueline Hunt Lowe: Pa., Ohio, W. Va., N. Y.; Grace Elizabeth Downer: N. H., Mass., Conn.; Betty Lou Anderson: Mich., Detroit, Chicago

# MISSIONARY AND STEWARDSHIP EDUCATION *for Children*

## Letter to Boys and Girls

DEAR BOYS AND GIRLS:

School has just started for most, if not all, of the boys and girls in our churches in the American Baptist Convention. Our church year, however, started last May. Each year we try to take an extra offering of money to help our missionaries or work some place in the world.

In the month of October, many of the churches will be talking about our work in the Philippines. In your primary and junior departments you will want to make some special plans to learn something about our Baptist mission program in the Philippines, and how boys and girls there are hearing the story of Jesus' love for them.

We American Baptists have about twenty missionaries in the Philippines. Some of these missionaries are teachers, some are doctors, some pastors and ministers, and some help the people to grow better vegetables and larger and better animals. No matter what the missionary does to help the people, his first purpose is to tell the story of Jesus' love.

Our children's picture-story folder called "Philippine Children for Christ," tells you in these pictures and stories a few of the ways in which our missionaries are working with the boys and girls there.

In the following columns of this issue of *MISSIONS*, you will find two more stories: "The Humming Kite" and "The Rainstorm." These will tell you two more ways in which we Baptists are at work in the Philippines.

Be sure to take your picture-story folder home and talk it over with your mother and father. Together read the stories; together look at the pictures. Make the envelope and plan how you are going to earn or save your own money to put into it, so that you can take it to the church. Your offering, along with all the others in your department, will be dedicated with your whole church's offering.

Remember boys and girls like José Carlos, Inday, and Pedro in your prayers. Make your offering as large as you can; for it will help other boys and girls to have an opportunity to know of Jesus' love for them.

May this be the largest offering we have ever given.

*Cordially,*

FLORENCE STANSBURY

## Philippine Stories

### I

### The Humming Kite

By MRS. EUGENE A. BJORK

Miss Lopez walked slowly down the dusty road from the corner. The jeep buses left passengers at that corner if they wanted to go three blocks to the left to reach the village. She carried a big black umbrella to protect herself from the scorching tropical heat. The tall palm trees by the side of the road swayed in the gentle breeze. But those tall trees did not offer much shade. Half way to the *barrio* (village) she stopped to rest in the small shade from some feathery bamboo trees.

As Miss Lopez had passed some small nipa-bamboo houses, many children stared at her. She was a strange sight to them, in her white uniform and carrying a small black bag.



Christian family in Philippines listening to religious broadcast

"Yes," Amparo Lopez told herself, "a visiting nurse from the near-by Mission Hospital is a strange sight now, but soon they will be used to seeing me and welcome me even as little José does. When they are glad to see me, I'll have a chance to tell them about Jesus, but for now I have to love them and try to help José to be well." The thought of José caused her to frown slightly in a serious way, to hurry her on the way toward José's nipa house.

She had gone but a few steps when some children came running to meet her. Pedro shyly offered, "Mum, may I carry your bag?"

"And how is José today?"

"Oh, he is sitting up a little today, but mother says he won't eat much rice. He does not even like the favorite fish, and he won't eat any of his vegetables."

This was a long statement for Pedro to make to a stranger. He too was anxious for his smaller brother to be feeling better. He missed his playmate. It was no fun to catch grasshoppers alone, or to spin his top without José there to watch and take his turn. Pedro thought, secretly, that maybe if he told this lady in white with the kind smile and pretty face a little more about José, that she would help him.

Amparo Lopez stopped in front of a small nipa house and called, "Tag balay?" ("Anyone home?")

"Saka," came the answer. ("Come up.")

And go up she did, the narrow bamboo steps, no hand railing to hang on. From early childhood Filipino children learn to go up the steps easily.

In one corner on a mat lay José. His greeting, "Good afternoon," was weak and listless.

After Miss Lopez took his temperature and examined him, she talked to his mother.

"He needs something to interest him, Mrs. Salez. He is recovering from the fever, but he seems to have no desire to get well."

José's mother shook her head sadly. She did not know what to do for him to make him interested in getting better. If only he would eat. She tried to fix all the favorite food he liked, the small dried fish, fresh new rice, even a chicken!

"Tomorrow morning," Miss Lopez called to José as she left the house.

Walking down the road she heard a loud humming noise. This was not the time of the day for the airplane. Glancing up, she saw high in the sky a kite. It was no ordinary kite, though! As she stopped to watch it a moment, Miss Lopez knew that humming noise came from the kite. Quickly she glanced back at José's house. Yes, he had heard it too, and was watching from the window. Maybe if José had such a kite for his own, he would want to get well and fly it. Tomorrow she would tell Pedro and he can help make such a kite for José.

It took the two boys one week to make the kite. All the time José was getting more excited about it, and all the time he was getting stronger. His mother greeted Miss Lopez with a smile.

"That José, how he eats!" She exclaimed. "No more do I have to coax. He is anxious to be well and fly his kite. Now that he is well, Miss Lopez, will you help me?"

"Of course, how can I help you?"

"You help my José to be well. Why? Why do you come with medicine for him?"

"Because I love Jesus Christ and I want you to love him too."

Miss Lopez's opportunity had come and for the first time José's mother heard of Jesus' love.

## II

### The Rainstorm

"Pitter, patter, pitter, patter," sounded the rain on the tin roof of the hospital.

As it rained, nurses hurried here and there in the Iloilo Mission Hospital—closing windows, putting pans where the roof was leaking, assuring patients that everything was taken care of.

"Swish, swish—swish, swish!" sounded the rain on the nipa roofs of the houses near by.

Mrs. Tayo looked anxiously out the door at her husband who was tightening the ropes which supported the house against the wind.

"Pitter, patter—pitter, patter!" continued the rain on the tin roof.

"Swish, swish—swish, swish!" continued the rain on the nipa roofs.

"The river is rising," shouted a man to Mr. Tayo as he ran from his home nearer the river. He was carrying a large bundle of clothes and other precious possessions.

Mrs. Tayo hurriedly began putting things up on the table so they would not get wet if the flood came into their house. Alfredo and Nenita helped her. The noise and confusion wakened the baby and he began to cry.

Mr. Tayo came in and spoke firmly, "You must take the children and go to the hospital. You will be safe there. Go quickly for the flood is coming. I will watch the house."

So Mrs. Tayo gathered some blankets and hurried with her children to the safety of the hospital.

That is how it happened that as Miss Ernst, the missionary nurse, hurried through the lobby of the hospital several minutes later, she saw a woman pulling together chairs to make a bed for her three sleepy children.

In the morning the missionary said to Mrs. Tayo, "Why did you come here?"

Mrs. Tayo replied, "You help people. I knew we would be safe here."

Miss Ernst invited her to send the children to Sunday school. She told the women of the church and they invited Mrs. Tayo to church. Soon the entire family were won to Christ, because on a stormy night they found shelter in the mission hospital.

### World Friends at Work and Worship

"If we only had large-sized photographs to use with boys and girls," many teachers have said as they looked for visual materials to use to help make the story come to life. And now we have just that! Every teacher should see and purchase this book of sixteen large-sized photographs (12" x 18") on the mission theme of this year.



"World Friends at Work and Worship" shows boys and girls in many countries engaged in activities of work and worship in our churches around the world.

Be sure to note the unique cardboard cover the pictures come in. It is an easel and is strong enough to hold the picture. If you have a group of boys and girls on the floor or around the table, the easel can be set up and the album opened to the desired pictures and placed where it will be easy for the children to see.

You will like the *extra* usefulness of the easel. It will stand in either a vertical or a horizontal position.

### World Fellowship Offering

*The Philippine stories on these pages may be used effectively in connection with the World Fellowship Offering, October 4, the bulk of which goes to our work in the Philippines. The stories will help boys and girls to think of Filipinos as real people—as real as their own playmates.*

## National Council of American Baptist Women

MRS. MAURICE B. HODGE  
President

MISS VIOLET E. RUDD  
Administrative Secretary

152 Madison Ave., New York 16, N. Y.

### State Secretaries Speak to Baptist Women

PAUL JUDSON MORRIS,  
of Ohio:

SOME YEARS ago, Dr. F. A. Agar published a book that bore the title "Help Those Women."

In the work of the church, however, the title has been reversed in actual experience; for it is the women who help the church carry through its great program.

The National Council of American Baptist Women has effected an efficient organization, reaching down to the last woman in the church, and has done much to create a missionary interest and concern on the part of our Baptist women.

No group has been more helpful in the promotion of the whole denominational program than the officers of the church and state women's societies. The president of the Ohio Woman's Mission Society has through the years been virtually a staff member of the Ohio Baptist Convention, giving freely of her time, her counsel, and her leadership in strengthening the work of the church. She is by virtue of her office a member of the board of managers of the state convention, and has a vital part in determining the policies of the convention.

So closely do the women cooperate with the state convention, that much of the detail in the planning and preparation of the women's house party, attended by nearly one thousand women, is carried through the convention office. The executive secretary, year after year, is invited to speak to this inspiring group and to conduct the communion service.

To be deprived of the leadership and cooperation of the women of the Ohio Baptist Convention would

so cripple the work that it would indeed be difficult to carry on. It seems to be the feeling of Ohio Baptist women that their work is a vital part of the total cooperative task of Ohio Baptists in the American Baptist Convention. We are proud of our Baptist women.

GLENN H. ASQUITH,  
of New York:

A GLANCE at the program of the annual meeting of the Woman's Baptist Mission Society of the State of New York makes one aware of the herculean role the women play in the total Christian movement in our day.

The New York women have had an outstanding year in all phases of their activity, including the gathering of the love gifts for missions.

Recently someone said that the Protestant churches belong to the laymen, and will be run by the laymen more and more as the years unfold. Let us never make the mistake of thinking of the term "laymen" as being exclusively reserved for the masculine element in our membership, because the laywomen (if I may use this term) are setting our men a vigorous example of what to do and how to do it.

With another word of thanks, we add our good wishes to our state leaders and the officers of the National Council of American Baptist Women.

#### Charter Membership

When the National Council of American Baptist Women was organized in 1951, every Baptist woman became a charter member. The council is now asking every Baptist woman to record her name,

so that the record may become official.

A program has been prepared for this purpose. It is in the program packet for 1953-1954. It is suggested that this program be presented in every society some time during this winter. Full instructions are given for the presentation of the Charter-Membership Day program, when all such members will record their names in a beautiful inspirational service.

All names will later be inscribed in a large book in the office of the National Council of American Baptist Women. A supply of charter-membership envelopes may be secured from your state president. Additional copies of the charter-membership program may be secured from the national office: 152 Madison Ave., New York 16, N. Y.

None  
is a registered Charter Member of the  
NATIONAL COUNCIL OF  
AMERICAN BAPTIST WOMEN  
*Blanche Moore Hodge*  
President, National Council  
of American Baptist Women

DAY  
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National Council of  
American Baptist Women  
THE PURPOSE OF THE COUNCIL: "The purpose of this Council is to unite Baptist women in their devotion to their Lord and Savior, Jesus Christ, through a program that will cultivate a missionary spirit and a definite commitment to active participation in attaining the objectives of the American Baptist Convention." Constitution, Article II.  
Because I believe in the purpose of the National Council of American Baptist women, I register my name as a Charter Member and gladly make my contribution (any amount you wish) to strengthen its work.  
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# News FROM THE WORLD OF MISSIONS

## Cuban Seminary to Graduate First Class

**Five Young Men and Two Young Women Comprise First Graduating Class; Commencement Exercises to Be Held at First Baptist Church, Santiago**

By DOROTHY A. STEVENS

ON OCTOBER 10, at the First Baptist Church of Santiago, Cuba, the Baptist Theological Seminary of Eastern Cuba will have its first commencement. This will be a milestone in the progress of an institution founded in prayer and developed through Christian faith and sacrifice during the last four years. In the graduating class are five young men and two young women whose lives are dedicated to Christian service.

When the Cuban Baptists organized their convention in 1905, one of the first goals they projected was a seminary in which to train pastors for the churches that were spreading throughout Eastern Cuba. For years the ministers were prepared in a special course at Colegios Internacionales in Cristo, but from 1939 to 1949 no Baptist seminary course was offered. In the meantime, the churches prospered and multiplied, and some of the ministers had reached the age of retirement. The situation compelled action. So men and women of faith beseeched God to show them the way to meet the need.

### Seminary Founded

At last, the convention felt that the time was ripe to start its own seminary. The First Baptist Church of Santiago provided space for the classes and for the students' living quarters. In this situation, the sacrifice of many trained men, who gave regular volunteer service as the faculty, made the beginning possible.

It is interesting that the first student to be accepted in this new venture of faith came from Baracoa, the first mission of the Baptist Convention of Eastern Cuba, now a thriving church with a large brood

of missions surrounding it, some urgently in need of trained leadership. This student in infancy had been dedicated by his mother for Christian service, and the new seminary opened as the time came for him to enter training.

The course that ends on October 10 has been pursued during four years. In that time eleven qualified professors have taught basic subjects usually given in seminaries, and six or seven special lecturers have supplemented their work. In addition, each student has had opportunity to complete university or, in a few cases, special high-school education.

### Preparation for Rural Ministry

Besides the academic training, there has been an emphasis upon agriculture and animal husbandry in preparation for the ministry in rural areas. The two young women have prepared themselves to teach first aid and home care of the sick.

Their proficiency has led to requests that they give their lives to hospital work instead of to Christian education—possibly more remunerative, but not so soul-satisfying to these consecrated young people.

After months at the First Baptist Church of Santiago, the way was opened, by the grace of God, for the seminary to be moved to a rural community in which there is no evangelical church. On a charming site, at a sharp turn in the main highway, set apart by a drapery of bright green hills, are the two seminary buildings. The property was purchased at a fraction of its actual worth, because the owner was interested in the evangelical work. There were two wells on the place at the time, and recently a third was made possible by the gift of the man who drilled 113 feet to reach the finest flow of water in the community.

### Largely Self-supporting

An able cook and a very capable farmer are the two employed staff members. The delightful Christian woman who presides over the student family is a missionary of the Woman's American Baptist Home



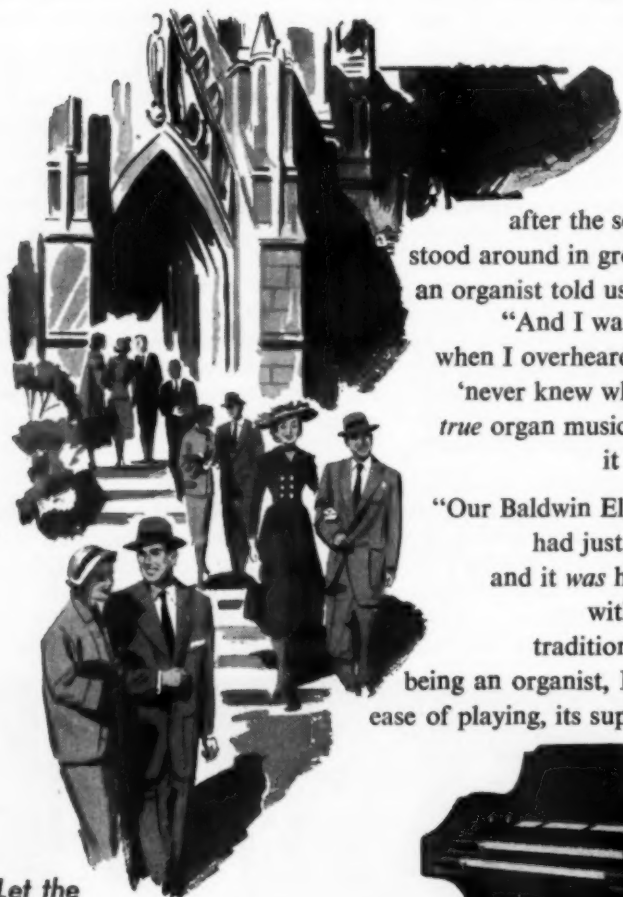
President Oscar Rodríguez, Ph.D., D.D., and family at gate of the Baptist Theological Seminary of Eastern Cuba, near Santiago

Mission Society; the faculty give their services, receiving only travel expense from town. The students help to maintain the place. The young women help in the kitchen and do ironing for the family. The young men take care of the gardens and the livestock.

It costs at least \$5,000 to maintain the seminary for a year. Of

this, The American Baptist Home Mission Society contributes \$1,000. Because of the wonderful climate, the foresight of the directors, the training of the farmer, and the interested activities of the young men, no milk has to be purchased, and vegetables and fruits are produced on the grounds. In addition, there is usually some produce to sell.

## "I overheard them talking about the Baldwin on the Church steps..."



after the service everyone stood around in groups chatting," an organist told us the other day.

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## After Graduation

The students have completed the training of a theological seminary. They have had better training in Christian education than many receive in the seminaries in the United States. The churches have prospered under their supervised student ministry, and the membership has grown.

The young women will be directors in churches and do field work in Christian education. One young man will have a church and also be field representative of the seminary in the area near his church. Another graduate has served as a rural minister and also as associate minister in a large city church. He will return to the school in the department of languages, probably to teach both Latin and Greek. One man feels called to medical missionary service and is ministering to a church while he awaits the means to complete his training.

So the first commencement falls on October 10, the date on which the seminary was founded four years ago. The man who spoke at the founding service, President Adolfo Rodríguez, of the Evangelical Seminary of Matanzas (interdenominational), will give the commencement address. The president of the Baptist seminary, Rev. Oscar Rodríguez, Ph.D., D.D., well-known to multitudes in the United States as an outstanding evangelist, educator, and administrator, will preside.

October 10 is famous both as the opening date and as the date of the first commencement. Now it becomes notable as the day the second class will enter the seminary—twelve new men and women who will be trained to lead the thriving churches of the Baptist Convention of Eastern Cuba.

## To Remind You

That Sunday, October 11, is  
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## Kans. Church Adopts A Missionary Family

**Rev. and Mrs. Larry Kearney  
Go to Philippines Under  
Church's Sponsorship**

By C. CLAYTON BROWNE

With the sailing of the *S.S. President Wilson* from San Francisco early in June, the West Side Baptist Church of Topeka, Kans., began a new venture in its spiritual life. On board were Rev. and Mrs. Larry Kearney, newly commissioned missionaries to the Philippines, under the sponsorship of the Topeka church.



Rev. and Mrs. Larry Kearney and their son, Larry, Jr.

The events which led West Side to adopt the Kearneys make a challenging story. According to Neil Concannon, the pastor, two things were mainly responsible: a church school of missions and a gift of \$5,000 by a consecrated layman and his wife.

Always a strong mission church, West Side recently held a six-week mission school designed better to acquaint members with missionary needs and methods. Interest increased with each weekly session.

### A \$5,000 Gift

While the school was in progress, it was announced that a layman had made a gift of \$5,000 to the church in order to send a missionary couple to some mission field. With the assistance and advice of the late George Wise, then executive

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secretary of the Kansas Baptist Convention, and Jesse R. Wilson, home secretary of the American Baptist Foreign Mission Society, the Kearneys were chosen as missionaries to the Philippines.

Inspired by the mission school and the \$5,000 gift, six laymen promptly met and proposed that the church officially adopt the Kearneys and support them in the field. In order to sustain the work of the Kearneys in succeeding years, as well as maintain the established mission fund, West Side members were faced with the proposition of raising an additional \$5,000 each year—nearly one-fourth of the total church budget for 1953-1954. At a special meeting, this church of some four hundred members voted unanimously to extend indefinitely the financial support of the Kearneys.

Mr. Concannon recently reported that in a few short weeks pledges had totaled more than the needed \$5,000 a year, and that more more than one-fourth of that amount had been paid.

In the Kearneys, West Side has selected missionaries entering the field for the first time. Both Larry and his wife completed college at Ottawa University, Ottawa, Kans., in 1950. They first considered missionary work while at Ottawa. Upon graduation, Larry continued his training at Central Baptist Seminary in Kansas City and received his master's degree on May 14, this year. Both attended missionary school at Hartford, Conn., and were officially commissioned as missionaries of the American Baptist Convention at the annual convention in Denver in May.

### **To the Philippines**

The Kearneys met with the sponsoring church for the first time just prior to the convention. At a get-acquainted dinner they graciously and capably answered the questions of members concerning the new venture. They mentioned that they had given first consideration to a China field, but when communism closed the doors to Americans, they chose the Philippines.

According to Mr. Kearney, his work will be finally determined by the Philippine Convention of Bap-

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tist Churches, but he feels that it will probably consist of training Filipinos in accordance with the indigenous church method of permitting nationals to do much of the basic contact work with their own people.

Mrs. Kearney's work in this island country of some twenty million persons will probably be in teaching the children of other American missionaries. As a trained school teacher, Mrs. Kearney can employ the latest methods of her profession.

The Kearneys have a year-old son, Larry, Jr., who will receive much of his early education from his mother. Mrs. Kearney, cheerfully accepting the responsibility of bringing up her child in a strange country, maintains that young Larry will have many rich and rewarding experiences not possible to most youngsters.

The young missionaries arrived on the island of Panay on June 22. They will stay in the Philippines for five and one-half years before returning on their first furlough. Subsequent periods will be for six years each, and they are to continue indefinitely.

## New Outlook for Church

Members of West Side are seemingly of one accord that this missionary endeavor is the most significant event in the recent life of the church. As one member said, "This program not only gives the Kearneys the opportunity to fulfill their Christian ambition, but it gives our church a greater part in much-needed missionary work."

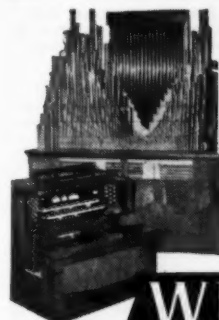
The pastor sums up the story in this statement: "This missionary endeavor has done three things for our church. First, our missionary giving has been doubled, so that for the coming year 48.6 per cent of our total budget will be used for missionary purposes. Second, our church family has become more keenly aware of the missionary needs in our own city and is having a vital role in the work of the City Baptist Mission Society. Third, every organization and Sunday school department has responded to the missionary challenge. All are having a part in the Kearney program."

# GOWNS

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## Medical Institute Is Dedicated at Kimpese

**Interdenominational Institution in Congo Includes a Completely Modern 100-Bed Hospital**

By **GLENN W. TUTTLE**

Dedicated last June at Kimpese, Belgian Congo, was the newly built and completely modern Protestant Medical Institute, a development made possible by the cooperation of five different missionary groups.

Among the buildings on the well-chosen 300-acre plot, is a 100-bed hospital, which already is filled to capacity. Other buildings provide for the training of nurses, technicians, and medical assistants.

The cooperating missions are the American Baptist Foreign Mission Society, the Baptist Missionary Society (British), the Christian and Missionary Alliance, the Disciples of Christ Congo Mission, and the Svenska Missionen Forbundet (Swedish).

### Beginning of Institute

The beginning of the Protestant Medical Institute dates back to December, 1930, when representatives of the American Baptist Foreign Mission Society and the Baptist Missionary Society, the two missions then cooperating in the School for Pastors and Teachers at Kimpese, met and prepared plans and estimates for a union hospital and training school for nurses.

Unfortunately, it was not found feasible to launch the project at that time, but, because of a sustained active interest through the years, further study of it was eventually resumed at the time of the West Central Africa Conference in 1946. Preliminary plans called for a 100-bed hospital, with seventy-five student nurses and a staff of two doctors, three missionary nurses, a pharmacist or laboratory technician, an African medical assistant, and four African nurses.

In our search for a site we encountered considerable difficulty, as available land along the Matadi-Leopoldville railroad and auto road was already becoming scarce. We finally chose and made application

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MISSIONS

for a site of three hundred acres in the Kimpese area, about four miles from our School for Pastors and Teachers, which had already been functioning for forty years. The plot includes a plateau, ideal for building purposes, with a beautiful view in all directions, rich garden land, and a stream running through the middle.

#### Aid from Colonial Government

Early in 1948, a meeting of representatives from the interested missions was called to elaborate articles of cooperation and appoint a committee to prepare plans and estimates. About six months later, just after the committee had completed its work, an opportunity arose which permitted the plans to be presented to the general secretary of the recently formed Native Welfare Fund, who expressed considerable interest in the project.

Words fail us in trying to express our gratitude to the Native Welfare Fund for the large sums which it eventually granted the institution, without which it would have been extremely difficult for the participating missions to launch the program. These sums provided for the erection and equipment of three large wards, the erection and equipment of a school and dormitories for midwife aides, a part of a water installation, and an ambulance.

#### Completing the Work

The contractor, who was engaged to erect the three wards, broke the ground for the first building in May, 1950. The three wards, with ten small accessory buildings, were completed in eighteen months, at which time our own mission builder took over. He, by assiduously applying himself to his task, has succeeded in adding sixty-five smaller buildings in the past eighteen months, so that we now have over seventy-five in use.

In September, 1951, Dr. and Mrs. Price arrived and began at once to treat dispensary patients. They were joined later by Miss Klinterno (nurse), Mr. Edwards (builder), Mrs. Edwards, their son Glynn, Dr. and Mrs. Tuttle, and three African graduate nurses, David Nanama, Elai Tulanda, and

Samuel Matondo, who had been trained at Sona Bata. The first in-patient was admitted on June 26, 1952, and since then the number of patients has grown by leaps and bounds, until one hundred beds are now occupied and one hundred operations are performed each month.

On February 1, this year, schools for the training of nurses and midwife aides were opened. The former absorbed a school which had been functioning at Sona Bata for twenty years, by the transfer of its students to Kimpese. There is an enrolment of seventy in the two schools.

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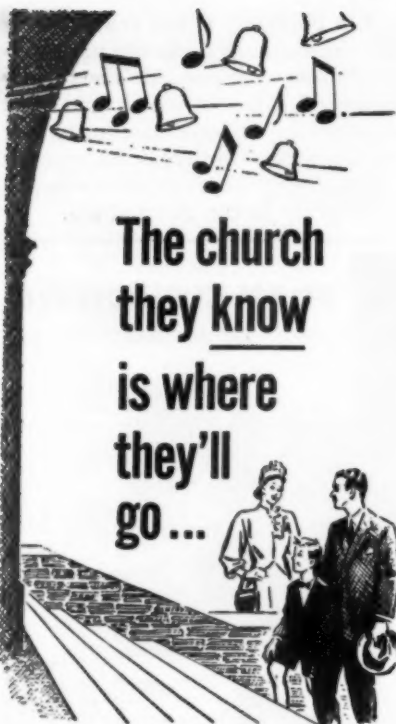
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## Laymen's Conference Held at Green Lake

More Than Four Hundred Delegates Attended Sessions of Week-Long Conference

By C. A. FULTON

The National Council of American Baptist Men was the sponsor of the Laymen's Conference at the American Baptist Assembly, Green Lake, Wis., July 18-25. Over four hundred registrants were in attendance at some time during the week.

Vice-President John A. Dawson presided at the opening session. Other officers of the council were in attendance, headed by Arthur H. Lofgren, president. Conference director was Edwin W. Parsons. The singing throughout the meeting was led by Rev. Franklin Crutchlow, of Kenmore, N.Y. Ralph C. Walker, pastor of the Madison Avenue Baptist Church, New York, N.Y., delivered the sermons for the Sunday worship services. Vesper services were under the leadership of Raymond L. Bailey, pastor of the First Baptist Church, Columbus, Ohio. Bible study was a part of the morning program each day, with John E. Skoglund as the leader.

Three general areas where the service of laymen is of special importance formed the agenda for the conference thinking. Christian education as related to the Christian college was outlined by Harry L. Dillin, president of Linfield College, McMinnville, Ore. Our missionary program was presented by C. Stanton Gallup, executive vice-president of the council; William E. Braisted, returned medical missionary from South China; and Ralph M. Johnson, general director of the Council on Missionary Cooperation. The need for more realistic Christian attention to the members of the armed services was the theme of an address by Major General Charles I. Carpenter, chief of the Air Force chaplains.

A new and popular feature of the conference was the morning discussion group. The speaker of the previous evening was invited to appear and take part in an analysis of his address.

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## 'Glad You Came,' Say Villagers in Burma

In Times of Great Need, the Missionary and the People Stand on Holy Ground

By MARTIN ENGLAND

The note from Joi La, the village teacher, read: "Our four-year-old boy is terribly sick. We have tried all the village remedies we know, but he doesn't get any better. Please come and take him to the hospital. Many people have died here with the same disease."

I knew the youngster, just the age of my own cotton-topped fellow. When I got to the village, it was too late to take the boy to the hospital. The little life was almost gone. But we had to do what we could; the father and I worked and prayed to the end. I promised to come back the next day for the funeral. As I was leaving, the mother was able to control her grief long enough to say to me, "Neither your medicines nor your prayers could keep our little boy from leaving us. But we are glad you came. We had somebody to stand by us in this hour. We thank you for that."

Most of those who get to know us do understand that our coming means sympathy and care on the part of those who sent us. It means to them that rich and powerful Americans, on the other side of the world, stopped long enough in their rush for money and excitement to think of others not so well off as themselves. It seems to these villagers that some people do believe that all men are brothers, and that makes it easier for them to believe in a great loving Father, who sent his Son, Jesus Christ, to bring the scattered children unto himself.

There are some who see in our coming the arrogant desire of the white man, not only to dominate the whole earth with his tanks and planes, and to sell his wares in every market, but to fasten also his civilization, his way of living, on every soul. That, we must confess, is partly true, because those of us who come to help have also allowed ourselves to be used at times as the tool of the trader, the soldier, and

the ruler from other shores.

But in times of great need, as in the presence of death, or at other times when the longings of their souls and ours reach up to some common goal, the outer garments drop away, and our spirits stand together on holy ground before the Eternal One. We talk the same lan-

guage then. We are brought down by the same hurts, we are lifted up by the same joys. Then we are all only little children before God.

Peace on earth? Does not the word of the broken-hearted mother in the little village hut give us some light on one step we must take to find it? "We are glad you came!"

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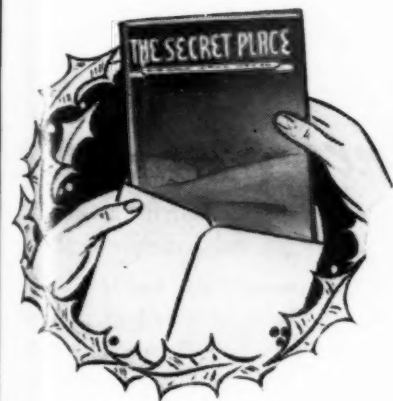
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Perhaps the most dramatic and forceful film relating to the mission-study theme this year is the new film *They, Too, Need Christ*. It tells the story of a Spanish-speaking family who come into the United States and find a better way of life than they have known before. From a background of superstition, ignorance, and poverty, they come to find happiness and the true meaning of Christianity. This film, produced by Family Films, with the cooperation of your Baptist Department of Audio-Visual Aids, is 40 minutes in length and rents for \$11.50.

An entirely new series of films designed to visualize the dramatic highlights in the life and ministry of Jesus is now available. The titles include: *The Birth of John the Baptist*; *Jesus and the Fishermen*; *Thy Sins Are Forgiven*; *Jesus, Lord of the Sabbath*; *The Transfiguration*; *Jesus Teaches Forgiveness*; *Jesus Heals the Man Born Blind*; *I Am the Resurrection*; *Last Journey to Jerusalem*; *The Crucifixion*. Rentals are \$8 and \$10 in color, depending on the length. Send to any of the above film libraries for a free catalogue.

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Sunday, October 11

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### Missions Magazine Sunday

NOW in its 151st year of publication, MISSIONS continues to undergird the American Baptist missionary enterprise around the world. Its ministry in these days of crisis is vitally important, perhaps more than ever before.

One thing is certain: The missionary enterprise is not dead! The dedication of 87 new missionaries at the Denver convention proved, rather, that it is very much alive. Great days are ahead of us in mission lands, both here at home and overseas. MISSIONS magazine will be at the forefront of the missionary advance now taking place.

That is why we are asking all our churches to observe MISSIONS MAGAZINE SUNDAY, October 11. Pastors, why not take a copy of the magazine in your pulpit and speak briefly concerning it? Club managers, here is an excellent opportunity to secure both renewals and new subscriptions.

### Special Get-Acquainted Offer

(November to June)

For October only, we are offering to new subscribers only a special, get-acquainted subscription of 8 months at \$1.00. Positively, renewals cannot be accepted at this rate.

For sample copies and subscription blanks, write to Rev. Horace H. Hunt, Business Manager, 152 Madison Ave., New York 16, N. Y.



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# How this new version of the Bible can change your life

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This new version is an *authorized* Bible, more faithful to the earliest known manuscripts than any other version.

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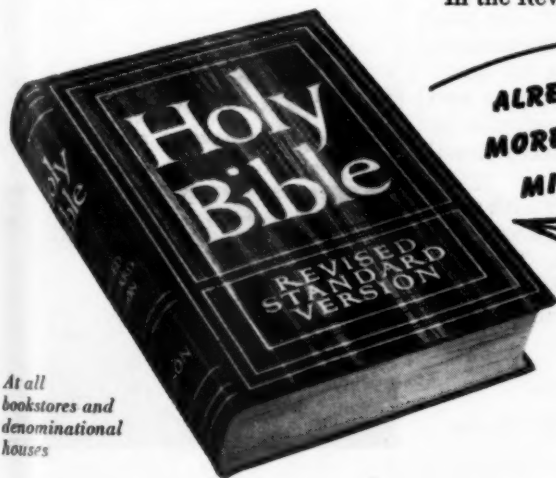
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## Strictly Business

DEAR CLUB MANAGER:

I would like to take just a moment to congratulate the First Baptist Church, of Ontario, Calif., one of a slowly growing number of churches now providing a subscription to *MISSIONS* for new members received during the year. The churches which have tried this plan have profited.

October is the month in which falls *MISSIONS* Magazine Sunday—October 11—and we are rejoicing in the help of the laymen. The National Council of American Baptist Men is co-sponsoring the effort to secure subscriptions, an emphasis which will continue throughout the month. You know of the Get-Acquainted offer—8 issues (November, 1953, to June, 1954) for only \$1.00. This offer is good for the month of October only, and only for new subscribers—not renewals.

You will remember, also, the regular two-year and three-year rates, namely (if club members) two years for \$2.50, a saving of 50 cents; or three years for \$3.50, a saving of \$1.00.

We are aiming first for new subscribers. The Get-Acquainted offer should be a great help. Some will like the idea of a trial subscription for which they do not have to pay a full year's rate. Some, however, will wish to subscribe for one year at least, perhaps more. Then again, we are also aiming for a full quota of renewals, and the two-year and three-year subscriptions should be attractive for those whose renewal time has come.

If you can work closely with some layman of your congregation, you will have valued help. The National Council of American Baptist Men is urging laymen to promote and read the magazine.

Sincerely yours,

HORACE H. HUNT  
Business Manager



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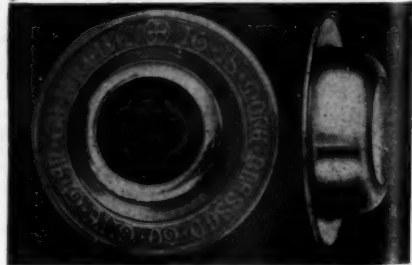
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## **The Best Time to "Meet with Wells"**

Good preparation, for a budget canvass program, may require a week or several months; for a building program, may require a week or several years. Even very preliminary decisions can make or break a program. When a few leaders start talking about a fund-raising program is the best time to hold a Wells Complimentary Conference.

## **The Complimentary Conference**

In this meeting a Wells officer will guide your leaders through a self-study of your needs and potentials, and help you create a plan of action. The conference is held at your church, without cost to you and without any obligation on the part of your church. The Wells Conference uses group discussion methods, and all present participate in the analysis and planning.

## **Questions the Meeting Can Answer**

The conference usually answers such questions as: what are our needs? how much can we raise? what Christian Stewardship principles should be

stressed? when should we draw building plans? should we borrow? when is the best time to start? how do we secure approval? what are our first steps?

If the Wells Complimentary Conference does not answer a particular question, at least that question is isolated as being strategically important, and the group can determine upon steps to get the answer. Consequently, following a Wells Conference the church leaders either have agreed upon a plan of action or they have determined upon preliminary steps to take toward agreement.

## **How to Arrange for a Conference**

No special preliminaries are necessary beyond arranging for your top responsible leadership to be present. Simply phone or write the nearest Wells office. You will probably find that a Wells officer is planning to be in or near your community within the next week or two. (Twenty of our most experienced officers give almost full time to these Conferences.) As a clergyman or responsible lay leader, you are invited to phone the nearest Wells office collect any time you want to discuss the finances of your church

## **Behind the Complimentary Conference**

*More than 150 members of the Wells Organizations are dedicating their lives exclusively to advising and assisting churches with their fund-raising programs —both building fund and budget. Currently Wells officers are holding conferences at an average of more than 250 churches a month, without cost or obligation on the part of the churches using this voluntary Wells service. In the field of professional services, Wells will direct more than 600 church fund-raising canvasses during the next 12 months, with better than 90% of these canvasses reaching their insured objectives on schedule. Wells methods are now recognized as the most inexpensive, and spiritually constructive, of all organized fund-raising plans.*

**Wells** ORGANIZATIONS  
Church Fund-Raising

CHICAGO, 222 N. Wells St., Central 6-0506  
WASHINGTON, D. C., 327 Wyatt Bldg., Sterling 3-7333  
NEW YORK, Empire State Bldg., OXford 5-1855  
CLEVELAND, Terminal Tower, MAIn 1-0490  
OMAHA, W.O.W. Bldg., JACkson 3100  
FORT WORTH, Electric Bldg., FAnnin 9374  
ATLANTA, Mortgage Guarantee Bldg., ALPine 2728  
LOS ANGELES, Statler Bldg., MADison 6-5686  
SAN FRANCISCO, 41 Sutter St., GARfield 1-0277  
TORONTO, 330 Bay St., EMPire 6-5878  
WINNIPEG, Somerset Bldg., 93-6493

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